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AN ORIENTATION COURSE DEVELOPED THROUGH DISCUSSION

The *Bulletin* of the Catholic Educational Association, 22:127 ff., November, 1925, included an article, "The Importance of the Freshman Year," outlining an introductory course at the University of Notre Dame. My brother and I have developed that work for two years since; and the material I now offer is a result of that procedure. For the Summer School a teachers' edition of the text (including tests, graphs, outlines, and student papers) has been mimeographed and copyrighted to be used in connection with "The Teaching of an Orientation Course." How the material grew and reached its present arrangement, how it has been tested and re-tested and revised, we shall discuss in another course, "The Writing of a Thesis."

The first part of the text includes an introductory statement concerning the objectives of a college education, how the course will help students attain them, and so forth, and chapters on discussion, effective listening, recording, evaluating, casual relations, problem solving, remembering, motivating, library orientation, why go to college, the university habit, and creative reading. Part II contains ten chapters surveying the growth of culture from the Hebraic contribution to our civilization to the twentieth century.

In the first half of the book—the principles of studying, evaluating, adjusting oneself to life at the university and to various phases of life as a whole—the material is fully treated. Definite procedures for the acquisition of the principles described and concrete illustrations of their application to specific problems take up the major portion of each chapter, because therein lies the crux of our problem. We may talk long and charmingly about how to take notes in a lecture course, but the correct habits must be drilled into the individual student's mental set if the skill is to be assured.

In the survey of culture each chapter offers a selected group of facts and certain directive suggestions for the evaluation of

TABLE I—A SURVEY OF THE ADVANCES

Since in man's living with one another we find among all peoples over periods of history we may well study the changes in the institutions

Instincts	Needs	Corresponding rights	Institutions (guaranteeing rights)	Among Hebrews
Religion.	God.	Religion (worship).	Church.	One God. Immortality of soul. Religion based on faith and reason. Ideal—beauty of soul.
Sex.	Sex.	Marriage.	Family.	Family most important, with father supreme. Woman's value depended on her children.
Ownership.	Economic (self-maintenance).	Property.	Economic.	Early Hebrew made all own goods. Later came markets and peddlers. Finally trading
Association.	Social living(self-gratification and self-denial). See note.	Protection.	State.	Very little centralized government. Hebrew was ruled by tradition and the many commandments.
Desire to know.	Instruction.	Education.	School.	Children educated at home by parents and teachers (scribes). Studied the Law and Traditions.

Note: Of last chapter in Orientation Notes, Section III. The price everyone must pay for the benefits of civilization is the sacrifice of personal liberty. There is no law that does not work a hardship on some individual because of the diversity of our interests.

Numbers refer to references:

- (1) *Jewish Encyclopedia, passim.*
- (2) DeCoulanges: *Ancient City*, Book I.
- (3) *Ibid.*, Book II.
- (4) Gulick: *The Life of the Ancient Greeks*; and Mahaffy, J. P.: *Social Life in Greece, passim.*
- (5) Ferrero, G.: *Ruin of Ancient Civilization and Triumph of Christianity, passim.*

ideas met in the assigned readings and in the solution of problems raised. Bibliographies, in many cases descriptive, including everything worth while available in Catholic periodicals,

AND RETROGRESSIONS OF CULTURE

tain constant factors, in order to study the growth of culture in certain which guarantee those rights growing out of man's fundamental needs.

Greeks	Pagan Rome	Christian Rome	Middle Ages
Many gods of nature. Immortality but not individuality of soul. R. based on myths. Ideal—beauty externally. (2)	Greek gods and religion, except that they had no love of beauty to restrain them. Ideal—freedom to excess. (2)	One God. His incarnation. Heaven as end of man. Virtues of charity, obedience, and so forth. Ideal—love of God. (8)	Same as Christian Rome. (8)
Poor home life due to power of state over child, and father's indifference. (3)	Home decayed through divorce, birth-control, and materialism. (3)	B. V. Mary, love of God, and love of members themselves brought standard of home up. (8)	Christian family has reached highest point of perfection. (9)
Greeks not interested in making money. (4)	Slavery ruined lower classes, finally no farmers. (5)	Christianity fought slavery. (8)	Commerce started in M. A. Helped by Crusades, Monks. (10)
Small states permitted democracies where every one had a hand in the government. No privacy allowed. (4)	We get the foundation of our forms of government from Rome. (6)	Roman govt. persecuted Christians. Christianity finally won out. (8)	Church and state closely united. Feudal lords also reigned. (10)
Plato started schools. Tutors in favor. Taught classical course. (4)	Followed Greeks except they gave extensive course in politics. (7)	Taught religion to converts and theology and so forth to students for priesthood. (8)	University originated, and aided by popes. Theirs had points in common with ours. (10)

References (Continued):

- (6) Abbott, Frank: *Roman Politics*, *passim*.
- (7) Dill, Samuel: *Roman Society*, *passim*.
- (8) References in *Orientation Notes*, page 63, Sections I and II.
- (9) Cantwell, W. P.: "Woman in Early Christianity." *Catholic World*, 45:816.
Gasquet: "The Christian Family Life in Pre-Reformation Days." *Ibid.*, 84:145-160.
- (10) Adams: *Mediaeval Civilization*, and Monroe and Sellery: *Mediaeval Civilization*, *passim*.

afford reading for the elaboration of the principles involved in the discussion. Table 1 is a student's attempt (eight hours' work) to integrate the facts at the end of the first section of the survey of culture. The ideas developed in lecture were: man

has certain needs; therefore he has corresponding rights. To guarantee these rights we find among all peoples certain institutions. Since these factors are always found in society, they furnish means for noting advance and retrogression. They will, therefore, constitute a core about which the facts of the periods may be bound to form a concept of the cultural advances of man; and, though later it will be advantageous to pursue another plan, to orient ourselves with regard to the history of culture we may well study the changes in these institutions.

In order to limit this paper I shall confine myself to showing our approach to the first chapter in the text, the discussion form of meeting, how it has grown and changed in our attempt to meet the practical problems encountered. In 1925-26 my brother formulated his text and took the entire year to go through the material with all the freshmen in Arts and Letters. In 1926-27 in smaller classes, meeting once a week for lecture and twice for discussion, he took one-half of the A.B. freshmen through it the first semester and the other half the second. In the entire year I took one hundred freshmen engineers through the material in connection with their course in English. Our object was to discover whether the orientation would better be given as a separate unit or in conjunction with the work in English. During the first semester we shifted about our control and experimental groups; in the second, in my brother's groups the single variable was the time of year since the size of the groups, the length of class and study periods, the assignments, the collateral reading, the instruction, the extent of the course, the method, and the objective examinations testing acquisition of material (problems changed) were the same. He was interested in seeing whether it was stupid to attempt the orientation of students after they had been in college a semester. Many possibilities have grown out of the experiments, including those of extending the course through four years to make more certain a college man's adjustment to life and the substitution of the orientation for the introductory courses in logic and in sociology.

The first assignment was:

Outline and study the chapter on discussion—pages 3-10 of the text. This outline is to be handed in at your next meeting.

Directions

1. Look at the title and set problems to be answered by the material.

2. Read the material rapidly to find the thesis. The thesis of an article is comparable to the text of a sermon.
3. On the basis of (1) and (2) divide the chapter into large sections.
4. Outline the chapter by proving or explaining the major points selected in (3). Remember that all points must be placed under the point they prove or explain.
5. Having finished the outline, use it as a guide for the study of the material. Be sure to put into practice the paragraph (p. 4 of text) which begins with: "Knowing full well, and so forth."

Discussion

1. Questions suggested by the title:

2. Thesis:

3. Major sections (points treated):

4. Outline of the chapter:

(This material appears on a mimeographed sheet distributed at one meeting and collected the next.)

The lecture posits such ideas as these: the necessity for controlling public opinion by leading others to adopt a certain point of view—convince themselves—and why little action will follow discussion unless the listener thinks "therefore." Group discussion is the best preparation for social, professional, and business life and consists of conversational, connected discourse promoted now by one, now by another. Such objections as these are met: "I know discussion is helpful, but I can't begin." "If someone makes my point, what can I say?" "The quick thinkers will monopolize the situation." "I can't find the right words; I can't express my points." "The garrulous have the advantage." "The fellows are insulted if you disagree with them." But, the question arises, is all this contrary to human experience?

The advantage of organizing evidence opens up the matter of outlining, which students may master slowly and through long experience or rapidly on the intellectual plane of conscious endeavor. Constant vigilance in the correction of every paper submitted inculcates the skill and attendant habits.

The value of concentrating on ideas and letting the words

take care of themselves gives a point of departure for a consideration of inhibitions, word consciousness, adding new words to one's vocabulary, the objectives in talking, overcoming self-consciousness, and kindred matters.

The rules governing class discussions—not who's right but what's right—strategic approach, and questioning come next. Then follow how to take notes, summarizing, advantages of preparing in pairs or in groups, and the direct relation between preparations and benefit derived from the class meeting.

Ten points summarize the definite suggestions to students for effective participation in cooperative thinking: (1) Be ready. One who is well prepared will have something to contribute. One who is very well prepared will be eager to do so. (2) Keep ideas common to the group flow of thought in the center of attention; let all inhibiting influences be crowded out by the subject under consideration. (3) Let the mode of expression be that which automatically takes care of the language. (4) Be mindful of others, helping them to respond to the situation. (5) Make certain to enter into the discussion in some effective way—effective for yourself only, if necessary. (6) You have a contribution worth making whenever you have a factual basis, an interpretation, and a conclusion—all of which are relevant to the particular stage of the discussion. (7) Be active; one is educated not by the situation, but by the response he makes to it. (8) Keep alert. The discussion of class meeting means harder rather than easier work, and more rather than less of it. The demands upon concentration and mental capacity are greater than those involved in carrying out almost any other method. (9) The meetings of this group are to be instances in which we study questions and discuss them rather than occasions for the recitation of lessons. (10) Look for natural expressional situations. We do our best when there is something to tell and when there is a reason for telling it.

The student's grasp of this material offered in lecture and text we test in this way:

Test on the Material Dealing with Discussion

1. Concentrate on _____; let the _____ take care of themselves.
2. Correct usage is that which _____.
3. Disagree with _____ not with _____. Challenge _____ not _____.

4. The most likely sources for background are one's
5. The mainstay of democracy is
6. Before anyone begins a discussion, he should have: (1) ; (2) ; (3)
7. We respond more readily to than to
8. The mode of and the itself must lead to the desired
9. Define on the back of this sheet: (1) vicarious experiences; (2) word-consciousness; (3) inhibiting influences.
10. Indicate the steps to be followed in adding words to your vocabulary: (1) ; (2) ; (3)
11. In addressing a group one's object should be to make rather than to make a
12. The discussion form of class meeting means work rather than work, and rather than of it.
13. A contribution worth making has at least three elements: (1) ; (2) ; (3)
14. Let the mode of expression be that which
15. To influence thought, opinion, and action
16. Intelligence includes among other things the ability to
17. If, upon being questioned, one cannot produce the required proof, he should
18. On the back of this sheet list three advantages of cooperative preparation.
19. The power possessed by an expert in any field is the result of the ability to
20. Learn to regard a disagreement on an

Another approach to the problem is this:

Quiz on Discussion

Select ten.

1. Underline the best advice.
To avoid self-consciousness: cultivate indifference to public opinion—prepare thoroughly—keep thinking of your English—practice talking to a group—pay attention only to ideas—have confidence in yourself.
2. Before one is prepared for a discussion he must have met three conditions or satisfied three requirements. List them.
3. Underline the best reason.
Avoid sarcasm and ridicule because: they represent appeals to emotion—they hurt the user as well as the person at whom they are aimed—they are regarded as impolite—the user may be hurt.
4. The three elements (or steps) in a discussion are
5. Tell how to add new words to your vocabulary. Give definite steps.

6. Mention two circumstances under which a student should join the discussion.
7. Mention two characteristics of the social-minded participant.
8. Fill in the blanks.
Learn to regard a disagreement on an basis.
A justifiable certainty comes from careful
The thought should always be ; the lan-
guage, the point.
The price of oral proficiency is
9. Define: Inhibitions
Vicarious experiences
Labial modifications
10. State one condition under which cooperative study pays.
State one condition under which cooperative study does not pay.
11. Fill in the blanks. Be active; one is not educated by the , but by the he makes to it.
The discussional form of class meeting means rather than work, and rather than of it.
12. Mention two ways in which an individual can show, through participation in discussion, that he has executive ability.

When the class meets for discussion we open the period with a test such as the foregoing. After twenty minutes (since this is the first—later tests will take but twelve or ten minutes) the papers are collected. We then propose for consideration such a topic as speed as a factor in efficiency. The students will be unable to discuss it intelligently, but out of the attempt we will develop the elements constituting a discussion. These will include: (1) a factual basis; (2) an interpretation of the facts; and (3) a conclusion. One and three are patent; so we discover how we can interpret or amplify material. Suggestions: define the terms, eliminate the possibilities, ask questions courteously, show why the interpretation is true or false by giving reasons, offer further explanation, give specific examples, show implications and inferences (test them, show causes and effects, show why they are true or not true), compare, contrast, apply principles, test the interpretation to see whether it is always true. Constantly we urge the students to intellectualize the process of discussion and emphasize the fact that the difference between a valuable and a less valuable comparison is largely the difference between a definite and an indefinite statement.

Everyone understands how the amount of material covered

and how the response will vary with different classes, so that when I list other approaches to this chapter, I need make no explanations about whether it could be done in two fifty-minute periods. We may take an aphorism such as "Practice makes perfect" and work towards its limitation, "Sufficient correct practice makes one almost perfect." (We use the *Century Collegiate Handbook* for a review of their preparatory work in English, and when a student needs review of matter he is directed to a section in that text. For instance, if he doesn't express ideas parallel in thought in parallel form, the reference, Section 108e, in the margin of his paper guides him. Probably more than on any other point in writing all freshmen need direction in the limitation of subject—Section 100.)

As we proceed we stop to have students explain and correct errors in thought. References to such chapters as "Pitfalls in Thinking" (Lyman, *The Mind at Work*) or to those chapters in Manly and Rickert's *The Writing of English* on "Methods of Explaining" and "Methods of Reasoning" or to later chapters in our own text give the handicapped but eager student an advantage. Students come to realize the necessity for preparation in order to discuss, its prevention of embarrassment and stuttering. They return eagerly to the suggestions for the preparation of their first assignment.

Test papers are returned at the next meeting after the test and the students allowed to make any changes or additions they can. They make but few and, therefore, realize the advantage of going back over the material which they thought they had mastered. Extempore discussion of "Was the test fair?" led to "Is the ability to express the best test of knowing?" Members of the group account for their deficiencies, and as each reason is given they account for its validity. Someone suggests that the test was unfair because it called for words rather than for ideas. Then they discover that all statements were topics or so unusual that they would naturally attract attention.

Toward the close of the meeting they conclude: (1) When there had been honest endeavor, the cause of the difficulty lay in the fact that the student did not translate the words of the test into his own—and consequently they did not enter his experience; (2) next time, as he reads, he will stop to state facts in his own words—to test himself.

In one class we applied the means of developing the interpretation of selected points. For example, "There is a marked correlation between ability and height." Objection: "Lots of short men are brainy." "Be specific." "Stephen A. Douglas was called the Little Giant." Steinmetz and Napoleon cited. The discussion was developed by examples.

While certain individuals work out these matters, everyone in the group writes on the outside of his report on the readings he has done in preparation for the class meeting the points he would make were he talking. The instructor opens the discussion with a question to which everyone who has done the assigned reading will be able to contribute. When he makes his contribution he draws a line beneath it. (The instructor walks around the class to see that this is done.) After three or four statements each student must generalize.

Another group made this approach: (1) Have something to say. This necessitates facts, which come through experiences—real or vicarious (from reading, observation, or interviewing). (2) Be able to say it. This is the interpretation of facts (an example given in the text) and requires preparation, organization, and practice. (3) Want to say it. Draw conclusions ("therefore," "thus," "for this reason"). A discussion leads to this application: the first speaker may give the facts. He may define terms—the basis for the discussion. If the preparation is adequate, the facts cannot be attacked. If, however, a student collects them carelessly or mistakes irony or sarcasm for direct statement, he will have to be corrected. (Someone suggested lines 79–100 of the Prologue to the *Canterbury Tales*—Chaucer's description of the young squire—as an example of irony; but there was no follow-up because the others in the group didn't know the lines.) The second speaker may see a different interpretation of the facts or make a different inference, a procedure in which students need much practice. (As an example a student told of an experience at the movies. A comic picture showed a cat and a mouse that had been mischievously kneeling beside their beds, their faces in their paws, when an avenger enters the room. As they had hoped, he was thrown off the scent. Someone near the student said, "What are they crying for?" Another student spoke of the Prefect of Religion carrying his breviary from the confessional to the altar every time he gives Com-

munion in the Basement Chapel. He changes the bookmark when he is returning to the confessional and sometimes turns it upside down. First comes the question: Why does he carry the breviary up with him? He can't use it. Then, why is he careful to turn the bookmark upside down? Does it make any difference? The fact corrects the inference—he uses the mark to keep track of the number of Communions. Placed upside down it means the number on the right hand side of the pages it separates.) The third speaker may summarize, or he may show that another speaker hasn't pushed his conclusion far enough. (He may have reached *a* conclusion but not *the* conclusion.) Again, he may test by inference: if genius doesn't need a college education and if the dull can't take it on, is college only for the mediocre student?

We are convinced that the meeting of a class for discussion in which all members take active part is as well suited to the teaching of college men as any other kind of class work. We have tested to see whether what our students do is reaction to a teacher's personality or to a system, and if it be a system others can use it. As students we have attended classes in which the discussion just couldn't be started. (In his *Methods of Teaching in High School* (p. 466), Professor Parker acknowledges his lack of self-possession in front of a class; and we recall his stopping a student one day and saying, "Why don't you start a discussion sometime? It becomes tiresome standing in front of a group that shows no reaction." The discussion was opened but died in a few minutes.) This raises the question whether it is possible in the class meeting to have a natural approach to discussion—to have students take part, as they do on the campus, in their rooms, on the athletic field. No one would deny the value in raising discussions outside the class meeting to an intelligent level—where the creature who bawls loudest does not dominate, where apparently the most vulgar does not silence the decent. As undergraduate, graduate, or teacher at the University of Chicago, I never saw a natural approach to a discussion; nor did I in my classes at the University of Minnesota; but I am eager to share my experience in such a proceeding at the University of Notre Dame. That will, however, require another paper.

BURTON CONFREY.

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THE COLLEGE LIBRARY

"The library spirit is abroad in the land," wrote Alfred Bayliss a quarter of a century ago.¹ In the intervening years that spirit, whose influence was then just beginning to be felt, has grown and waxed strong until today it may be said to pervade every stratum of American life. The public library has become an established institution whose services to the community are considered almost indispensable. It is a backward municipality in these days that does not provide library facilities for its citizens when they number a thousand or more. In the larger cities and towns the library has developed into an educative agency which ranks with the school in the cultural advancement of the people. Nor are the rural districts deprived of the advantages of access to these storehouses of knowledge, for the traveling library and the mail service maintained by many municipal and county libraries bring the intellectual wealth that is stored in books to the very doors of the country dweller.

The schools, from the universities to the primary grades, have felt the vivifying breath of the library spirit. In fact, it may be said with truth that the spirit took its rise in the school and that it is being maintained by the active efforts of teachers and instructors who are inculcating in their pupils the desire to read and directing them in the choice of reading that is worth while. Many a town library owes its existence to the initiative and enthusiasm of a school principal who took the first steps in the building up of a collection of books. The school library was often the first library in the community, and in many places it is, even today, the only one. Even where it has been displaced by the public library it still continues to play a prominent rôle in the perpetuation of the library spirit. Omitting from our consideration the training of librarians, which is a specialized function of the university, we may say that the school library should serve a twofold purpose. It should assist the school in the immediate task of educating the pupil—that is, in realizing the aims for which the school is maintained; and it should be the principal agency for developing in all those who come under the influence of the school a genuine love of books and an abiding interest in

¹ "The Library in Relation to the School" (1901).

the pursuit of the knowledge that is contained therein. All branches of the school system are concerned with this twofold function of the library; and principals and teachers of every grade, as well as college and university instructors and officials, should be interested in the discussion of ways and means to make the library a more efficient instrument of education. Here, however, we wish to consider the special problems of the college library, with particular reference to the Catholic college.

The growth of the library spirit in our colleges has been due principally to two causes. As a phase of American life, the college could not help but be influenced by the widespread interest in the use of books that has developed in recent years. Then the changing ideas in methods of instruction, with the shifting of emphasis from lesson-giving on the part of the teacher to self-activity on the part of the pupil, have made imperative a wider use of books than was deemed necessary under the old-time system of teaching. The day has long passed when the memorizing of a single text could be considered as giving the student a mastery of a subject. Whatever may be said of the textbook-recitation method of instruction in the elementary school, and not much can be said in favor of it, it is no longer considered satisfactory in the secondary school; and in the college it is entirely inadequate. The college student must be taught to read widely, to compare authorities, and to criticize. This means that he must have at his disposal a goodly supply of books dealing with the subjects he is studying and with related topics, and that he must be trained in the use of the same. To meet this immediate need of the students and at the same time to develop a lasting interest in and a critical appreciation of books, which should be one of the principal benefits a student receives from his college course,² the institution must provide proper library facilities. So important is the position the library occupies in education today that it has become a commonplace to speak of it as "the heart of the college"³ and to compare its

² "Revenues, books, equipment, librarians are means—for equipping students with ability to use books to the best advantage as tools, and to go out into life with the desire to use books for inspiration and for the enrichment of their lives; and this is the greatest thing that anyone can get out of school or college." "College Library Revenues"; Report of a Committee of the A. L. A., *Library Journal*, 48:361, April 15, 1923.

³ Cf. "The Library, the Heart of the University," by Harold L. Leupp, *Library Journal*, 49:619, July, 1924.

function in the intellectual and cultural life of the institution to that of the central power plant in the physical life.⁴

Accrediting agencies generally have taken into account this modern attitude towards the library and list among the standards by which a college is to be judged the possession of a "live, well-distributed, professionally administered library of at least 8,000 volumes, exclusive of public documents, bearing specifically upon the subjects taught and with a definite annual appropriation for the purchase of new books."⁵ As the Catholic Educational Association has adopted the standards of the American Council on Education, it may be worth while to study this requirement in some detail and to bring together the opinions of many on what constitutes a "live, well-distributed, professionally administered library." In this way it will perhaps be possible for us to determine to what extent our college libraries actually meet the required conditions and along what lines they need to be improved.

What does the American Council understand by a "live" library? Anyone familiar with the college library situation of a generation ago will be able to answer this question, at least in part; for the libraries of that day were not alive in any sense. The books were locked up in the silence and darkness of the tomb and the dust of ages had settled upon them. There they stood arrayed, row upon row, when they were not actually lying in piles upon the floor; and they were disturbed only when it was necessary to make room for "new" accessions that came to join their serried ranks. The voices of the past that should speak to us through books were stilled and the college student had to be content with such echoes from the kingdom of knowledge as were relayed to him by the compiler of his text or communicated by the teacher of his class. Such dead libraries, stacks of unused and inaccessible books, while not unknown, are fortunately of rare occurrence today, for they have been restored to life by the demands of the time. But there is another sense in which a library may lack life. It is not sufficient that

⁴Cf. "Tendencies in College Administration," by Robert Lincoln Kelly, Chapter iv; New York: Association of American Colleges, 1926.

⁵"Standards for Accrediting Colleges, Junior Colleges and Teacher Training Institutions," A Report of the American Council on Education, Washington, 1924; p. 5.

books should be usable, nor even that they should be used; above all, they must be useful. Judged by this criterion, many of our school and college libraries might still be called cemeteries,^{*} since they are often merely "an unorganized collection of more or less useful books and other materials, . . . not a well-balanced collection nor sufficiently adapted to the specific needs of the institution which the library is meant to serve."[†] In addition to implying, therefore, that the library should be freely accessible to the students, a point on which we shall have more to say later on, the term "live" means that the collection of books should be of such a character that it will directly aid the student in the work that he is doing. To accomplish this purpose the library should contain books that are authoritative and up to date, the latest and best contributions in all the fields of knowledge with which the college courses deal. "It must bear specifically upon the subjects taught." A theological or homiletic library, bequeathed by some well-meaning priest friend of the institution, is of no practical value to the student of letters or of science though it may be useful to the young seminarian. This is perhaps one of the greatest defects of our Catholic college libraries. We had no systematic plan of library organization. We took what came to us in the line of books and let the matter rest at that. Every writer on the subject of Catholic libraries in recent years has called attention to this matter, so there is no further need to dwell upon it. One thing is evident; we must have a definite plan of library organization if we are to get anywhere in this matter. The library can no longer be left to haphazard growth. It has become such an important factor in college economy that it requires the careful attention and the serious thought of all who are responsible for the successful accomplishment of the work that the college is designed to perform.

How to make the library an efficient instrument in the training of the college student—this is our problem. Fortunately, we are not left to our own devices in the working out of a satisfactory plan. Most of the experimenting has already been done, and we are free to make use of the findings of others in this field.

* Cf. "How Reading Clubs May Stimulate the Use of the Library," by Sister M. Clare, S.N.D. *C. E. A. Bulletin*, 21:298, Nov., 1924.

[†] Regnet, Rev. Henry, S.J., "The Organization and Administration of College Libraries"; *C. E. A. Bulletin*, 19:15, May, 1923.

Library management has been reduced to a system; we might almost say to a science. Certain well-defined standards have been worked out as the result of careful experimentation, and an institution can arrive at a fairly accurate estimate of the efficiency of its library by comparing it with the ideal proposed. Several factors contribute to make a library efficient, and we propose to set down here what specialists in college library administration suggest as desirable or necessary in connection with each one of these. Let us take up first the number of volumes.

THE NUMBER OF VOLUMES

The standard requirement of the American Council on Education, with which most of the accrediting agencies agree, is, as we have seen, a library of 8,000 volumes, exclusive of public documents. This is an average of 1,000 volumes for each department in the standard college. If one is to accept the opinion of experts in the matter of library organization, it would appear that the college cannot rest satisfied with barely meeting this requirement. In the view of several, the number of students a college serves should be a criterion by which to determine the number of volumes a library should possess. Thus Kerr, setting up a "measuring stick" for teachers' college libraries, suggests 30,000 volumes as the "minimum stock for a four-year college serving five hundred students and 43,000 for eight hundred."⁸ Speaking of colleges in general, he maintains that 50,000 volumes would be a fair minimum for an institution with an enrollment of from two hundred to five hundred students.⁹ Bishop goes into more detail and deals with the needs in various subjects. Thus, for English Literature he would recommend at least 4,000 or 5,000 volumes; for French "a couple of thousand." He then goes on to show the dependence of other departments upon adequate reference material and concludes that "the college with less than 100,000 volumes is but ill prepared to give modern work in the humanities and in science."¹⁰

⁸ Kerr, W. H.: "What Makes a College Library?" *Library Journal*, 51:171, Feb. 15, 1926.

⁹ Idem, "A Measuring Stick for Libraries of Teacher Training Institutions," *Library Journal*, 48:370, May 15, 1923.

¹⁰ Ibid.

¹¹ Bishop, William Warner: "Our College and University Libraries: a Survey and a Program," *School and Society*, 12:205, Sept. 18, 1920.

It is to be noted that these ideals are not generally realized. When Kerr applied his "measuring stick" he found that the median number of volumes in fifty-three institutions was but 46.8 per cent of the standard.¹¹

Miss Downey likewise discovered large discrepancies in the ratio between the number of students and the number of volumes. Her questionnaire revealed the fact that the number of volumes varies from 15 to 800 per student.¹²

No study, so far as the writer is aware, has been made of the library situation in our Catholic colleges, though the Catholic Educational Association, through the questionnaires regularly sent out, is probably in possession of the data upon which such a study might be based. Yet it is safe to say that few of them, outside the universities, have reached the goal suggested by Bishop or even that proposed by Kerr. However, this should not be a cause of complaint provided they are able to meet the minimum prescribed by the accrediting agencies. After all, it is generally recognized that mere size is no satisfactory criterion by which to judge a library. Here, as elsewhere, quality rather than quantity should be the goal¹³. Better a small library well chosen and well distributed than a large collection of books accumulated without purpose and without plan. What we should realize is the imperative need of an adequate supply of books for college work and the necessity of devising some method by which that supply may be increased from year to year. This leads us to a consideration of the library budget.

THE LIBRARY BUDGET

With regard to the expenditure of funds for the library the only stipulation made by the American Council on Education is that there should be a definite annual appropriation for the purchase of new books. For many, individuals and organizations alike, this requirement is not sufficiently definite and hence we have various recommendations as to the amount of money that should be devoted to library purposes and specifically to the

¹¹ Kerr, W. H.: "The Measuring Stick Applied." *Library Journal*, 49:370, Apr. 15, 1924.

¹² "The College Library Survey." *Library Journal*, 51:131, Feb. 1, 1926. Summary prepared by Annette P. Ward.

¹³ *Ibid.*

purchase of books. Thus, for example, the Committee on Library Revenues of the American Library Association suggests that from 10 to 12 per cent of the annual college budget should be for library purposes, and that 25 per cent of this amount should be for books.¹⁴ Bishop holds that from 6 to 10 per cent of the total college income should be devoted to the library if it is not to be "starved."¹⁵ As in the case of the number of volumes, the college enrollment is generally taken as a basis for estimating the amount to be spent on books, and a certain annual expenditure per capita is recommended as a minimum. The North Central Association, for instance, suggests an expenditure of \$6 a year per capita for college book funds.¹⁶ The A. L. A. Committee, referred to above, recommends a like annual amount and adds that "no college should be considered worthy of the name that expends less than \$2,000 a year in the purchase of reading matter, books and periodicals, regardless of the number of students."¹⁷ Kerr maintains that when the college enrollment is from three to five hundred students the minimum annual book fund should be five or six thousand dollars. Here, again, the actual conditions are far from reaching the ideal. Surveys indicate that some colleges have a definite library budget while others have none. Reports from fifty-three teacher training institutions measured by Kerr's "yard stick" in 1924 showed that the median library fund was but 29.10 per cent of the standard set.¹⁸

While it will be readily conceded that the library fund is to be reckoned among the chief factors that determine the efficiency of the library, a great deal depends upon the resources of the institution and upon the type of work it professes to do. Some have ample funds available for library purposes; others are not so fortunately situated. In any case, it would seem desirable that the college have a definite allowance for library maintenance. At least it should have a definite annual appropriation

¹⁴ Kerr, W. H.: "What Makes a College Library?" *Library Journal*, 51:171, Feb. 15, 1926.

¹⁵ Bishop, William W.: Art. cit., note 10 above.

¹⁶ Cf. Kerr, W. H.: Loc. cit., note 14 above.

¹⁷ "College Library Revenues." *Library Journal*, 48:361, Apr. 15, 1923.

¹⁸ Kerr, W. H.: "The Measuring Stick Applied." *Library Journal*, 49:370, Apr. 15, 1924.

for books and under no circumstances should this fund be diverted to other channels. The secret of building a library is the regular accession of well chosen books. The sum of \$2,000 recommended by the A. L. A. for this purpose is certainly not excessive, particularly if it is to include the budget for periodicals.¹⁹ Of the value of current periodicals it is hardly necessary to speak. Suffice it to say that every department of instruction in the college will have need of several journals and review by means of which students can be made familiar with the latest studies and researches in the particular field with which the department deals. Then provision must be made for the binding of such of these periodicals as are worth preserving and there are many of them that are invaluable. What part of the general book fund should be devoted to this purpose? It is not possible to give a general rule that will apply in all cases, but Kerr's suggestion that, when the book fund is \$6,000, \$1,000 of this amount should be used for the purchase of periodicals and \$1,000 allowed for binding, provides what might be called a fair distribution.²⁰

A special problem arises in connection with the purchase of the duplicate copies that are necessary to take care of the assigned reading in many courses. How many duplicates should be bought and how are they to be paid for? In answer to the first question we might take the figures given by Hicks on the basis of a study made at Columbia some years ago. He suggests that five copies of a book will take care of a class of approximately sixty-five students in Economics or History; an equal number of copies will serve a class of one hundred and seventy-five to two hundred in English or American Literature; while in Philosophy three copies should be sufficient. These figures, he adds, are not to be taken as generalizations.²¹ In the matter of the purchase of duplicate copies it is the consensus of opinion that they should not be provided from the regular book fund,

¹⁹ Some years ago (at the New York Meeting, 1920) a suggestion to make a like amount obligatory for colleges belonging to the Catholic Educational Association was made by Dr. James H. Ryan of the Welfare Conference but did not meet with general approval. At present there is no minimum specified by this Association.

²⁰ Kerr, W. H.: "A Measuring Stick for Libraries of Teacher Training Institutions." *Library Journal*, 48:370, May 15, 1923.

²¹ Hicks, Frederick C.: "Library Problems in American Universities." *Educational Review*, 49:325, Apr., 1915.

as they do not really increase the resources of the library.²² In some institutions a special fund is devoted to this purpose which would seem to be the ideal plan. Some colleges make an assessment upon the particular class requiring extra copies of reserved books, to be collected by the instructor or, preferably, by the institution. In some universities—e. g., Chicago—a rental fee is charged for the use of reserved books.²³ Each of these plans has certain advantages as well as certain drawbacks, and every college will have to determine what is the best practice for its own particular situation. The important point is that the enrichment of the library be not interfered with by the purchase of duplicates.

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(*To be continued*)

²² Reed, Lois: "Duplicate Reserve Books." *Library Journal*, 50:1034, Dec. 15, 1925. Cf. also Leupp, art. cit., note 3 above.

²³ Metcalf, Keyes D.: "College and Library News." *Library Journal*, 50:67, Jan. 15, 1925. Cf. also Reed, art. cit., note 21 above.

NEW POETRY FOR OLD

When the pseudo-lamp-vender in the famous story of *Aladdin* went about offering his new wares, and crying, "New lamps for old," he knew very well that, even if he succeeded in effecting the exchange, his new product would be no adequate return for the old. However timeworn and battered looking the old lamp might appear, it was still a better lamp than the new. In fact, its very timeworn and battered-looking condition was a proof of its superior qualities. It had given light through the centuries, and it had proved its value. There was magic in it. The new lamp had none of these recommendations. It was shiny, no doubt, and, at first glance, might appear more attractive than the old, but its light was of inferior quality. The light of the old lamp, for the most part, had always been reliable. It could always be depended upon to supply a certain steady glow to illumine the way for the feet of men. The light of the new gave no such illumination. Whatever defects might be pointed out in the old lamp, the new had nothing to offer of greater worth. The old lamp still held its superiority. It was still the magic lamp.

When the new poet-venders—those of the *vers libre* school—started out with their new and shiny wares, crying, "New poetry for old," their motives, of course, were different from those of the lamp-vender in the story. These *vers librists*, no doubt, thought they were offering in their new poetry something of greater value than the poetry of the old school. Probably they still think this. It is an attitude natural to all dealers in any new product. It constitutes part of that much-discussed new "psychology of successful salesmanship"—this belief in one's own product. And some of these new poet-venders seem to have been so convinced of the value of their own new poetic product, and so sincere in their desire to offer in it, a lamp that shall afford a better light than that given by the old lamp, that they have, in many instances, succeeded in convincing the ultimate consumer that the new lamps are indeed largely superior to the old. And, frequently, it is not until the ultimate consumer has tried out the new, has given it a thorough test, that he becomes convinced of the value of the old. New products of inferior value often serve

best to bring out the genuine, the tried, and the true qualities of the old.

So, most of the lamps of the new school of poetry have served chiefly to bring out the long-seasoned, reliable qualities of the old product. While, at the same time, the new may have served to some extent to throw added light on the defects of the old, it has not yet offered anything that can adequately correct these defects nor yet supplant them with something of greater value. In fact, in comparison to its own glaring defects, its marked idiosyncrasies, the worst defects of the old appear to be but mild imperfections. Comparisons indeed are odorous.

It must be admitted, of course, that not even the most devoted advocates of the old poetry, nor those who can see no value at all in the new, can claim that the old has ever been faultless. In fact, some of its best lamps have been in need of considerable attention. Many of their wicks have needed trimming and adjusting. And some of their bowls have been filled with a mixed grade of oil, so that their lights occasionally have been uncertain, often illuminating the way but dimly; sometimes causing unwary feet to stumble; and (to mix the figures a bit) not infrequently stumbling in their own feet.

Some of the old poetry is difficult to understand—at least difficult for the literary proletariat to understand; and this class constitutes the greater number of those who run and read poetry. There is much in this poetry which even the literary elect sometimes find difficult to explain satisfactorily to us of the duller senses. There is much in it that falls short of the true purpose of poetry, granting that the true purpose of poetry may have as wide, or as narrow, a meaning as either school may wish to claim for it. Yet, taking it all in all, and admitting all its defects, still its devotees, for the most part, can interpret its meaning in some measure to us so that we will, at least, know what it is about. Much of the new poetry seems to be beyond all interpretation, literally, or literarily, while the attitude of its producers and advocates seems to be that if we cannot understand it without an interpreter then it doesn't matter much whether we understand it or not. We are but dull clods, anyway. But for the old poetry, there can always be found those ready with some kind of apology. Myself, I have even known those who,

without code or key, could explain the meaning of Coleridge's *Kubla Khan*, or who could find most significant meaning in the *Ancient Mariner* being able to hold with his glittering eye, the Wedding-Guest who "sat on a stone," and who "cannot choose but hear." They could even explain the reason for the mixed tenses of the lines. However, the average reader might wonder why, since the Wedding-Guest was next of kin, some of the family did not come out to seek him, and thus rescue him from the Ancient Mariner's lengthy rime.

There are many who can lead the dullest proletary through the intricate mazes of Lord Tennyson's profuse and tangled imagery without once losing the way, even though they cannot justify all the poet's egotistical assumptions *en route*. There are others who can offer a very satisfactory, if not very satisfying, passage through the most stilted parts of Milton's Puritanism; and some who can offer very acceptable apology for the cold, almost Pagan worship of nature by some of the foremost bards in the files of time. There are a few who can give an understandable meaning to Browning's worst confusions so that we may readily believe what we always believed, anyway, that "God's in His heaven," though we may still hold our doubts about all's being right with the world.

And nearly all the advocates of the old poetry can explain offhand Keats' *On First Looking Into Chapman's Homer*, although some of them, like ourselves, may never have looked into it. The old school devotees and apologists practically have convinced the world that that little classic is supreme; and none of us will ever again scorn the sonnet. The *vers librists* are not likely ever to produce its equal. Fancy anything in free verse that can match it either in inspiration of thought, or in poetic diction, by all the rules of poetry, or by no rules at all. Even Miss Lowell could hardly have attempted—certainly never have accomplished—anything like it, although she discusses it rather lucidly in her *Life* of the poet.

Then there's the same author's *Ode on a Grecian Urn*—since not even the dullest proletary may discuss the old poetry without paying tribute to this much cited ode. It is a beautiful thing, a rare picture, exquisite in its art, as its admirers interpret its meaning to us; although some of us, being still somewhat literal

even in our literary aspirations, may remain unconvinced regarding the conclusions drawn in the two ending lines:

"Beauty is truth, truth, beauty"—that is all
Ye know on earth, and all ye need to know.

However willing we may be to accept the statement that beauty is, or may be, truth, and truth, beauty, we may still reserve our own opinions as to that being all we know on earth, and still further, whether or not it is all we need to know, either pertaining to poetry, or more directly to life itself. With regard to the latter, especially, we may feel that beauty being truth, and truth, beauty, is considerably less than all we need to know on earth. Frankly, when I first read that beautiful little piece of poetic immortality, I felt that, in those two ending lines, the poet had somehow weakened the end of his ode. I felt that, possibly, he had been a little hurried in his conclusion, or maybe had been pressed for a rime for his thought, or for a thought for his rime; or perhaps that he had finished it in one of his moods of depression—at a time, perhaps, when Fanny had been more unkind and unappreciative than usual. Yet it may be only one of those conclusions so often found in the productions of writers who have not the true Christian philosophy from which to draw their conclusions. However, it is not for one of the mere proletariat to express anything like an arbitrary opinion.

To speak a little of the humbler poets of the old school—of those whose songs gushed from their hearts, gushed, mostly, it would seem, for the education and edification of students in our grammar schools—I have known teachers who could satisfactorily interpret and explain the most of this gushed product. Some of these teachers, leading their classes through the *Psalm of Life* period, have been able to make a very nice plea for the poet's intimation that the lives of great men can remind us that, by making our lives sublime, we can leave footprints on anything so incapable of receiving lasting impressions as sands, even the sands of time, though indeed it does make a very pleasing rime. And some have been able to offer a very pretty interpretation of Lowell's *First Snow-Fall* heaping field and highway with a "silence," more specifically, with a "white" silence. A colored silence is something more worthy of the *vers librists*.

Maybe, after all, there is a touch of atavism in Miss Lowell's *vers*.

On the general average, the devotees of the old school of poetry usually are able to offer a more or less acceptable apologia for their literary gods and for their literary faiths; but those of the new school, even those who write the *vers*, leave us a little hazy as to its meaning. And poetry without meaning, like anything else without meaning, or with a meaning admitting of little understanding, cannot be of great value. We may continue to doubt that it is poetry, this new *vers libre* product. Stress the *new*, since some of the *vers librists* oft remind us that most of the literary parts of the *Bible* is in *vers libre*, and that the same is poetry, and inspired. They fail to note, however, that they are not yet producing anything like the poetry of the *Bible*, even in form, far less in substance or in inspiration; nor are they likely ever to produce even a near imitation of it. The *Bible* is not a mere book, nor is its poetry mere poetry by mere poets, and a comparison to it of the *vers libre* product is hardly to be considered; or, if a comparison is made, it only serves as a contrast. Comparisons, at times, indeed become odious.

To be sure, not even the literary world has yet fully agreed upon the definition of poetry in the sense of what shall or shall not constitute poetry. Various productions offered through the ages have indeed been acknowledged and honored as poetry, and have, from time to time, been gathered into different, numerous, thought not very extensive volumes, yet the definition of poetry continues to be a matter for argument. Of the many and various definitions offered, there have been few distinctive points upon which any very unanimous agreement has been reached. The definition of poetry remains one of those matters about which many men, including the savants, are still of many minds. Aside from the purpose of poetry (a discussion of which does not enter into this article), there seem to be three points which, to some extent, have been agreed upon, and even these are a little difficult to make wholly inclusive, or exclusive, but such as they are they appear to be about as follows:

1. Poetry must be the expression of some deep or exalted sentiment or emotion.

2. It must be expressed in appropriate, and at least comprehensive, imagery.

3. It must be expressed in some kind of accepted, or at least acceptable, poetic form; and in language that, whatever poetic license may be employed, shall conform to the established rules of grammar.

Of these three, the greatest is the first—the expression of some deep or exalted sentiment or emotion; and without this first essential, although great heights may have been reached by the other two, it is not poetry, but becomes, at best, merely literary sounding brass and tinkling cymbal.

Granting that some agreement has been reached regarding what really shall constitute deep or exalted sentiment or emotion, and what shall constitute appropriate imagery, and poetic form (there can be no argument about what shall constitute good grammar), the most of the *vers libre* can bear little searching analysis. Most of it is barred by the first requisite alone. With a few notable exceptions, so little of it seems to be the expression of anything of any depth or exaltation; and its imagery is often far-fetched and incomprehensible; while its poetic form is frequently questionable. Certainly no small per cent of it is a violation of the established rules of grammar.

The notable exceptions, of course, are some of the works of Miss Lowell—though much of this is overestimated—some of the best and more spiritual of Walt Whitman, and one or two other conspicuous exceptions. These are rather the exceptions which prove the rule of the poorer quality—mostly imitations—of the others. These, indeed, in some of their lines have expressed exalted feeling in poetic and understandable imagery and in something like poetic form. And most of it can be explained so that the ordinary intelligence can understand it. I have even heard the intended meaning of Whitman's *Leaves of Grass*, though I do not now recall what it was. However, for the most part, the *vers libre* lamps (to return to the original figure) fail to give a very satisfactory or acceptable poetic light. Assuredly, little of it has offered added illumination for the paths of men. The most generous-minded reader has but to open any book of *vers libre*, any anthology of poetry containing *vers libre*, or any modern periodical which publishes this *vers*, to learn what a

smoky sort of torch the most of it is; and what uncertain, spasmodic light the most of it gives.

I have before me a late collection of verse, containing what appears to be a choice offering in the way of short *vers libre*, the title of which is *Afternoon*. This *vers* proves to be, not a picture of afternoon, as its title might imply, but a picture of a lady coming to call. The prospective hostess is in her garden and, wishing not to be seen by the caller, expresses her wish as follows:

If I were a daffodil—
Or a cool blinking bug
Down in the daffodil leaves—

Analyzed, it offers meager poetic value. Its conclusion, being ostensibly serious, becomes merely smile-provoking. The reader might understand a lady wishing to become a daffodil in order to escape being seen by an unwelcome caller, but he can hardly understand even a *vers libre* lady wishing to become a bug, however cool and blinking, for any purpose whatever. The *vers* ends with those three lines, and that final dash, unfinished in thought and form.

In one of our rather pretentious literary magazines I find a *vers libre* entitled *An Octopus*, which begins as follows:

of ice. Deceptively reserved and flat
it lies. "In grandeur and in mass
beneath a sea of shifting sand-dunes;
dots of cyclamen red and maroon on its clearly defined
pseudopoda
made of glass that will blend—a much needed intion—
comprising twenty-eight icefields from fifty to five hun-
dred feet thick
of unimagined delicacy. . . .

There are 231 lines in the same strain. No attempt at analysis is necessary in order to see that there is little poetry in the *Octopus*.

In the same periodical is another very similar *vers* by a different author. The title is *Mo-Ti*. About midway the *vers*, the reader discovers that *Mo-Ti* is the name of a person—sex indeterminate—who appears to be engaged in some kind of argumentative "talking," though the nature of his talk is not revealed. His attempt at conversation is expressed, in part, as follows:

You pitted your words against the words of princes
but softly . . . in even tones . . . and few listened . . .
so that you were not nailed on four boards
or smeared with honey and left naked where sands
crawl living under the sun.

The foregoing is an exact reproduction of what appears to be intended for a kind of second stanza of *Mo-Ti*. No part of *Mo-Ti* improves on analysis, though the reader feels a kind of natural relief that few listened to *Mo-Ti* since, inferentially, an audience for his arguments would have caused him to be nailed on four boards, or worse, to be left naked on the sands.

I find another *vers libre*, entitled *Rainy Sunday*, reprinted in one of our more pretentious periodicals. It is a strangely jumbled description ending with the remark:

But I tell you
I should not have been surprised
If the Angel Gabriel had appeared beside us,
Or if a silver-green dragon belching almond-colored fire
Had lunged at us down the lane.

It is all a very strange *vers*, to say the least. But I tell you you need not be surprised at anything from the *vers librists* in their present attempts to write poetry.

The number of this type of *vers libre* increases and multiplies and fills the pages of newly published volumes of poetry and of our current periodicals, even of the so-called higher-class variety. Little of it conforms to the recognized requirements of poetry. Much of it fails to conform even to Miss Lowell's six rules, which, condensed, are about as follows:

1. Use the language of common speech, employing the exact, not merely the decorative word.
2. Create new rhythms, expressive of new moods. Refrain from copying.
3. Use freedom in choice of subject.
4. Use imagery.
5. Strive to produce poetry that is hard and clear, never blurred and indefinite.
6. Study concentration.

The third rule appears to be about the only one to which Miss Lowell's followers adhere. The fifth seems most frequently vio-

lated, except, perhaps, in the "hard" part. Some of *vers libre* may be considered very "hard."

It may be noted that Miss Lowell does not grant license for the violation of the rules of grammar, nor of syntax. Being a granddaughter of one of the lights of Cambridge, she probably inherited a respect for scholastic English.

Admitting that Miss Lowell, or that anyone else, may form new rules for producing poetry, the reader still continues to wonder what has been accomplished, or what can be accomplished, by these rules. Like musicians who have revolted against the standards of the more classical forms of music and, taking undue liberties with the rules of harmony, have produced a line of noisy jazz, these *vers librists*, for the most part, seem to have produced little more than a line of literary jazz. They appear to have attempted some kind of union between poor prose and worse poetry, and to have produced, in consequence, a kind of literary hybrid. The result is neither prose nor poetry, nor good, red English. In comparison to the old school of poetry, their product is as inferior as were the new lamps of the pseudo-lamp-vender to the wonder-lamp of Aladdin.

Of course, any new product on the market nearly always is defective; it needs improving. So, perhaps, these new literary lamps may improve with time. But, in a matter of exchange for the old lamp, the most of us prefer to keep the old in our possession. We might, occasionally, buy one of the more promising new ones, if not for its light, at least for its novelty. Yet, all in all, we can but wish that the new poet-venders had spent their efforts in polishing the old lamp a bit, in trimming its wick as needed, in keeping it filled with oil, and burning, rather than to have attempted to offer a new lamp in its place—crying, "New poetry for old." For, after all, the pseudo-lamp-vender himself did not want the new lamps but desired only to possess the old which he had been foolish enough to lose. Although the new lamps were shiny and more attractive looking, their virtue was mostly on the surface, mostly artificial and passing. They were, at best, most ordinary illuminators. The old lamp was, and is still, the magic lamp. It only needed a little rubbing for the genie to appear to do one's bidding. As for rubbing the new lamp—well, don't rub too hard, or you are likely to be left in the dark!

MYRTLE CONGER.

REVISED NORMS FOR THE RAUTH-FORAN CHEMISTRY TEST I

During the three years in which the Rauth-Foran Chemistry Test I has been in use, a considerable amount of valuable information in regard to it has accumulated. It is the purpose of this article to present the new data which have been collected from teachers who have used the test in their classes in Catholic and in public high schools.

The Rauth-Foran Test is different from other chemistry tests in that one form of it is designed expressly for pupils who have completed one or less than one semester of the course. The test is made up of four exercises. The first of these measures the ability of the pupils to distinguish elements, compounds, and mixtures; the second measures ability to give correct symbols and formulas of chemical substances; the third measures knowledge of essential chemical principles; the fourth measures ability in solving simple chemical problems. This division of the test into four types of tasks indicates its purpose as an instrument for diagnosing the particular difficulties of the individual pupil as well as the group.

In constructing the test the authors gave a preliminary test¹ to about 400 pupils in several schools. The preliminary test contained many more items than the present test. After the preliminary test had been scored, the percentage difficulty of each item was computed. This gave a means of selecting the best items for the final form. The chosen items were arranged in the four exercises, and the exercises were weighted so that each one would contribute to the total score in proportion to its importance in a standard high-school chemistry course. The data taken from the preliminary form were used in establishing medians and percentiles for the final form. It was the intention of the authors to revise these norms whenever sufficient data were found to justify doing so. At the present time such information is available and is presented here.

¹ Rauth, J. W. and Foran, T. G.: "The Rauth-Foran Chemistry Test." *The Catholic Educ. Rev.*, xxii, 1924, pp. 272-278.

The importance of keeping the norms of a test up to date is obvious. After a test has been put into use in its final form, there are few things that can be done to improve it. The revision of the norms from time to time is one of these few things. In the original standardization of a test there are always chances of errors due to the use of inadequate or selected groups of pupils. It is always worth while to compare the groups used in the standardization with the groups who take the tests later. There are several reasons why the norms should show some variation from year to year. The standards given below are intended to keep the Rauth-Foran Chemistry Test I in agreement with the most recent findings.

Medians for 800 Pupils at End of One Semester

<i>Exercise</i>	<i>Maximum score</i>	<i>Original median</i>	<i>Revised median</i>
1.....	10.....	7.75.....	8.3.....
2.....	30.....	16.00.....	20.8.....
3.....	25.....	13.00.....	14.9.....
4.....	35.....	15.00.....	21.0.....
Entire Test.....	100.....	46.40.....	54.3.....

Scores by Percentiles for Entire Test

<i>Percentile</i>	<i>Score</i>	<i>Percentile</i>	<i>Score</i>
5.....	21.7.....	55.....	57.1.....
10.....	27.6.....	60.....	59.9.....
15.....	31.6.....	65.....	62.9.....
20.....	35.7.....	70.....	65.9.....
25.....	39.6.....	75.....	68.7.....
30.....	42.6.....	80.....	72.3.....
35.....	45.5.....	85.....	76.5.....
40.....	48.8.....	90.....	80.7.....
45.....	51.7.....	95.....	87.1.....
50.....	54.3.....		

The standard deviation for the entire test is 19.55. The probable error of the median is 0.58; the standard error of the standard deviation is 0.49. The percentiles should be interpreted as meaning the percentage of pupils who equal or fall below a particular score. For example, 35 in the percentile column indicates that 35 per cent of the pupils tested received scores of 45.5 or less. In the fourth exercise the scoring units are so large that some additional information in regard to its median should be given. It was found that almost exactly one-half of the pupils whose scores form the bases of these norms received scores of 21 or more.

The most significant change in the norms is found in the median of the second exercise, which consists of the writing of symbols and formulas. If one considers the nature of the fourth exercise, the change in its median loses much of its significance. Marginal successes in the different items are probably responsible for the fact that the new median is higher than the old one. It should be noted that the sum of the medians for the several exercises does not equal the median for the entire test. The method by which a median is calculated accounts for this apparent discrepancy.

A comparison of the recent results with those obtained when the test was standardized shows that on the separate items of the test there have been no very significant changes in pupil achievement. A detailed study² of certain abilities involved in the learning of chemistry and an evaluation of chemistry tests will be published separately at an early date.

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²Smith, A. V.: A Comparative Study of Some Tests of Achievement in High-School Chemistry. *Educational Research Bulletin*, Catholic University of America, Vol. II, No. 5, 1927.

Smith, A. V.: The Relation of Achievement in High-School Chemistry to Intelligence and Other Variables. To appear as an *Educational Research Bulletin*, 1927.

RELIGION BY POST—II

From "Jacob's Well" came the first application for enrolment in our scheme of teaching Christian doctrine to children who cannot attend Catholic schools, and there has been a steady stream of applicants since then. We made the scheme known through the country pastors, through boarding schools, and through the St. Vincent de Paul Society. During my annual tour of the schools I took advantage of my Sundays in the country to go to the stations in the "outbacks" and explain the plan to the people. The response was immediate and general.

We send an information circular to the parents of each child, asking for particulars regarding age, standard at school, religious knowledge, and we emphasize the necessity of correct address and regular mailing days. This inquiry form helps us somewhat, though very often the answers are vague. For example, in answer to the query, "What prayers does Mary know?" we receive the answer, "Only what Dad and I have time to learn her." In answer to the question, "What sacraments has she received?" the same parent replied, "All!" We endeavor to see the parents or have someone in the district visit them and give us some information about home conditions. This helps us to adapt our instructions with better results.

All the books, pictures, and holy objects are given to the children free. The financial question has been our least anxiety, because people saw the need for this work and their donations have been very generous. The state is divided now into ten districts with a Sister in charge of each. The names of applicants are addressed to me, and I distribute them.

The Personal Touch.—The basic principle of the scheme is personal communication with each child. That is the magnet which draws. Every month a personal letter is written to each child. It is a child's letter, and it receives a child's response. Some of the replies are gems, dealing, as they invariably do, with domestic doings. Letters of appreciation from parents always stress the joy and pride of the children when they see a letter addressed to them. The postman has a new interest for them, and they wistfully look at his bag and ask, "Is there anything from Sister in there for me?" It means much to the country child to know

that someone cares whether she learns her faith. To parents, the fact that someone is watching their children during the seed-ing years gives a ray of hope and an added courage. A bond of affection is created between Sister and child. Religious instruc-tion is no longer a task.

Busy mothers send us occasional notes from which I have ex-tracted the following: "Mary is getting on well with her cate-chism. Your letters give her great pleasure, dear Sister. Thank you so much for them. Paul is just adding the Hail Mary to his night prayers and he is very proud of it." "The children just love to get your letters. The moment the mail comes the cry is, 'Any letters from Sister?'" A woman who had neglected her Church for many years wrote: "I can truthfully say, dear Sister, that since you became my friend through the correspondence les-sons, I am a new woman. I feel happy to think I am like the old Catholic I used to be." An indifferent father wrote: "Tom is still learning his catechism, and we thank you for the litera-ture you sent. I do not mind admitting, Sister, that I have learned ever so much more about the Catholic faith than I ever knew, just through reading Tom's instructions. So in teaching Tom you are teaching me also. Last Sunday I lay for three hours reading the Gospel of St. Luke which you sent Tom, and I will help him to read it also." These extracts are typical and will show how our work is bearing fruit in the homes. Through the children, we have led many careless parents back to the fold from which they had wandered.

Accompanying the personal note each month is a typed instruc-tion to suit each child. The parents speak of "catechism" be-cause they designate under that generic term all we do for the children. But there is little catechism done, except prayers and some important questions. Through Bible stories, devotional booklets, holy pictures, and the many beautifully illustrated books for children now published by the Catholic Truth So-ciety, correlated with the instruction, we get our results. In the personal note, the child is encouraged to do the assigned work. When the parents cooperate, the scheme works splendidly. Our only failures are due to neglect and indifference in the homes.

I should have mentioned that the scheme has three modes of activity now. (1) The actual teaching through correspondence

which I have briefly outlined. (2) The adoption movement. (3) The summer school camp. Now a word about the latter two.

The Adoption Movement.—We have appealed to the Catholic laity to "adopt" a child in the "bush." The idea has caught their fancy. What does "adoption" mean? It asks that everyone who receives a Catholic periodical post it to a "bushie" when it has been read. Instead of Catholic magazines being piled up in a corner, they are sent to a lonely family in the country who are hungering for Catholic news. We have opened up an avenue of service to many and given them an opportunity of exercising their privileges and duties as members of the Lay Apostolate. That is the minimum of service we expect from all who "adopt" a child. The "little extra" consists in a personal note occasionally, a story-book, a holy picture, an invitation to visit a few days, presents, etc.

The "adoption" movement has grown rapidly and we can see the distinct elements in it as follows: (1) The adoption of individual children by individuals. (2) The adoption by a school of the children in a country catechist's class. (3) The adoption of a district by a sodality which supplies the Sister in charge with writing materials, postage, books, etc., and also sends literature to the families. (4) The adoption by a town family of a country family, the different members of about the same age corresponding, the town family being the donor. (5) The exchange of letters between the country children and children in other lands. In San Francisco and Chicago, I explained the plan to the children in some parochial schools and was besieged for names and addresses. San Francisco and Chicago adopters are now hard at work, trying to describe snow to children who have never seen or felt it.

It would be difficult to estimate the benefits that have flown from this fountain of light, the circulation of Catholic literature through the adoption movement. You who live near the shadow of cathedrals, where every spiritual want is catered for, surrounded as you are by periodicals and Catholic books until the supply has spoiled you, so that you do not value them enough—you cannot realize what a Catholic paper means to a family in the "bush." It is a spiritual invasion of the home and its contents are eagerly devoured. I have sat and listened to the father of a family read aloud the *Sunday Visitor*, while the family sat

eagerly listening. It mattered little that the paper was weeks old. "Semen est verbum Dei," and today that seed is scattered by our Catholic press, more effectively and more broadcast than from our pulpits.

The Summer School Camp.—During my last visit to the country schools, I had the permission of the Archbishop to spend several weeks among the group-settlements. I met the children enrolled in our scheme, talked to the parents, and tested the work of our classes. In most cases I was satisfied that we were doing a great work. Of course, there were some disappointments. I came away convinced that something more must be done for the "bushies," and the idea of a summer school was conceived in the "bush." Last summer, January, 1926, the idea materialized. It was the blossoming of the religion-by-post scheme. We gathered forty boys from north and south, boys who hailed from different parts of the British empire and from southern Europe. All mingled together in happy companionship for three weeks by the sea. It was a school and a camp. The forenoon was devoted to instruction in Christian doctrine; the afternoon was spent in the sea. Many came to us unable to bless themselves, and they left confirmed Christians with a foundation upon which future lessons by post could be built.

Fourteen Sisters devoted their holidays to the work of preparing the boys for the sacraments, each Sister taking a few boys, as it was a period of intensive preparation. The boys lived in a religious atmosphere. Each morning I said Mass in the camp. We brought them to see the various religious institutions, and what they saw perhaps more than what they heard may leave on their receptive minds an impression that time will not efface. Each evening we said the rosary before the beautiful grotto of Lourdes at the Loretto Convent nearby. We had a public procession of the Blessed Sacrament when the boys walked as a guard of honor at either side of the Archbishop carrying the monstrance. Thousands flocked to witness the stirring spectacle. An Oblate Father gave them a day's retreat before the crowning joy of the camp, when Confirmation was administered to our "bushies" in the cathedral. The secular press gave us handsome tributes, but one that appeals to me more than all is the following incident:

Last July my duty brought me to a country school, some 20 miles from a group settlement. I relieved the pastor of his Sunday's work and remained for the week end. Two boys who had been at the summer camp heard that I was in the neighboring town for Sunday. There was no train, no car, and they did want to come and see me. They left home during the small hours and walked the 20 miles to hear Mass and to thank me for the time they had at the summer school.

If imitation be the highest flattery, then our scheme has received its share. Many other dioceses, with problems such as ours, are adopting the plan. The Protestant missionaries have followed our lead also. Through the post the light of faith is brought into the dark corners where it might otherwise never have shone. The personal notes, the simple instructions, the colored pictures, the devotional aids, and the Catholic paper are keeping the lamp of faith burning where it was in danger of being extinguished.

The scheme has awakened in our people a consciousness of their obligation to help the spiritually needy, and as a consequence we are organizing a society of catechists who are pledged to help the children in their district. During the visit of our Apostolic Delegate to Rome last year, he was gracious enough to present an illustrated brochure of our summer school to the Pope, and His Holiness sent us His Apostolic blessing for our crusade among the "bushies."

J. T. McMAHON.

CLASSICAL SECTION

The purpose of this section is to act as a bureau of information for teachers of the Classics, and particularly for those of Catholic schools. Any questions relating to Latin and Greek will be gladly received, and, in accordance with our ability, promptly considered. This section will aim also to keep its readers informed of the most important movements and events in the world of the Classics, especially such as have bearing on the teaching of Latin and Greek in secondary schools.

I. Cicero's Character

Cicero was neither a hero nor a saint, but all in all he was one of the noblest characters of the Romans of his age.

In all antiquity there is no person whom we know so thoroughly as Cicero. His correspondence, of which a great part was not intended for publication, gives us a glimpse into his very soul. It is in these letters that we see his defects: his insatiable vanity and his susceptibility to impressions.

But in justice we must recognize in Cicero certain splendid qualities that were very rare in his age. He was an honest man at a time when the great men of Rome robbed and pillaged the provinces without scruple; his morals were pure, in an age when almost all were corrupt; he was good and kind, pleasant, a witty conversationalist, in short an altogether more sympathetic character than a dry and cross-grained Stoic like Cato.

A man of letters, a student, a friend of books, an artist, fitted by nature for a quiet life and a period of peace, he found himself hurled into the midst of civil wars and revolutions. In these he could not triumph, but he deserves more esteem from the moral point of view than his conqueror, the mighty organizer, the great man of action, Caesar.

II. Cicero as an Orator

I do not intend to enumerate the many speeches of Cicero which may be easily found in any standard edition of Cicero's works. I propose merely to give a general characterization of Cicero as an orator.

Cicero was the greatest of the Roman orators, but it is difficult for the modern mind to understand this greatness, even more so than to understand that of Demosthenes. In Cicero, we miss Demosthenes' invincible strength of reasoning, his force and sincerity of conviction, but, on the other hand, we find a subtle charm from which his auditors could not escape. This charm may be analyzed as follows:

(a) Resourcefulness and tact. Cicero knew how to avoid all that would offend his hearers, and could win their sympathy and bring them to his point of view. He was skillful in the presentation of his facts and in the disposition of his proofs. Cf. the second oration on the "Agrarian Law."

(b) Wit. No one can deny Cicero the glory of possessing the wittiest mind of all the Romans of his age. Cicero's orations, to those who really understand them, are filled with ironical allusions, virulent satire, and a fine and pleasing humor.

(c) Picturesqueness. This is evident in his descriptions and portrayal of character.

(d) Pathos. In this Cicero triumphed, but it is difficult to recognize this by mere reading. His vehement and impassioned delivery produced a powerful effect upon his hearers. Cicero's friends, accordingly, saw to it that he spoke last as often as possible.

(e) Style. This Cicero possessed above all and to the highest degree.

III. The Development of Cicero's Style

In his youth Cicero's style was too diffusive, and this he recognized in later life. He was also bound too closely to the rules of rhetorical technique. Traces of this are quite apparent in his early speeches, especially the *Pro Quinctio* and the *Pro Roscio Amerino*. When Cicero returned from Asia his style had become less ornate and more perfect. His personal qualities of tact, keenness, and wit had been constantly developing. His pathos had become more sincere.

The most perfect example of his art is undoubtedly the *Pro Milone*, although he makes a deeper impression upon the modern reader in the *Pro Ligario* and in the *Philippiques*. He is more natural and easy in the *Pro Ligario*, and more vigorous, more sparing of words, and more sincere in the *Philippiques*.

A. Suggested Readings on Childhood

- Bailey, *The Legacy of Rome*, pp. 44-46.
Becker, *Gallus*, pp. 182-186.
McDaniel, *Roman Private Life and Its Survivals*, pp. 60-70.
Johnston, *Private Life of the Romans*, pp. 67-74, 85-86.
Sandys, *Companion to Latin Studies*, pp. 175-176, 227-228.
Wilkins, *Roman Antiquities*, pp. 57-58.

B. Suggested Readings on Clients and Freedman

- Becker, see above, pp. 226-230.
Dill, *Roman Society from Nero to M. Aurelius*, pp. 93-99, 100-137.
Friedlander, *Roman Life and Manners under the Early Empire*, Vol. I, pp. 195-206.
McDaniel, see above, pp. 39-40, 110-111.
Preston and Dodge, *The Private Life of the Romans*, pp. 74-76.
Sandys, see above, pp. 246-247, 360-361.
Wilkins, see above, pp. 71-72.

Several years ago I discussed the various methods (or in some cases lack of method) of pronouncing Latin. I took occasion also to present with some detail the scientific reasons for the establishment of the reformed (Roman) Method. Two articles by Father Schrantz appeared later showing that not only should the Reformed or Roman pronunciation be adopted in Catholic schools on the basis of scientific truth but also for reasons of expediency. If we ever hope to have a uniform pronunciation within the confines of the Church, the Reformed pronunciation, by reason of its being entirely free from national prejudices, is most likely to meet eventually with general acceptance. It is a pity, however, that the Reformed pronunciation has, by reason of its hard sounds of *c* and *g*, been associated with German scholarship and has been suspected as another subtle means of furthering German "Kultur." Ridiculous as this may appear, the fact is that I have personally encountered this notion at least three times during the last few months, and unfortunately in persons who have power in one phase or another of our Catholic school system and who enforce their ideas accordingly.

In this connection I took occasion also of stating that in Great Britain the Reformed or Roman pronunciation of Latin was almost in universal use among the schools. The minority recently brought up the question in England again, and the following remarks were elicited from Professor Sonnenschein by the editors of *The Classical Review* and published in the February number of that periodical. They are reprinted here because of their general appropriateness to the settlement of the same question in the Catholic schools of the United States.

I gladly respond to the invitation of the editors that I should say a few words about the recent controversy in *The Times* and the *Morning Post* on the pronunciation of Latin. It is, of course, impossible to go into details, but the outstanding issues may be briefly stated.

1. It is more important that we should all pronounce Latin alike than that our pronunciation should be historically correct. The scheme of reform launched by the Classical Association in 1906 has undoubtedly made for uniformity, so that the headmaster of Harrow was justified in declaring at the H. M. Conference that 95 per cent of the boys and girls now learning Latin are taught to pronounce it in the same way (i. e., the Reformed or Roman pronunciation).

2. The reform is based on a mass of linguistic and epigraphical evidence which proves to all those who are competent to form an opinion that the letters of the Latin alphabet really had something like the values assigned to them in the reformed scheme. As to the details, such as the exact pronunciation of the diphthong *ae* in the classical period, it is not worth while to squabble. Reckless statements such as that "No one really knows how the Romans spoke," or "Half of the proposed reforms are purely conjectural," must, therefore, be discounted.

3. To return to the chaotic state of pronunciation of fifty years ago would be difficult even if it were desirable in itself. Chaotic it was, and it was vitiated by systematic violation of quantity. . . .

4. Let us not be discouraged by the action of a few diehards; let us rather appeal to them to bear in mind that the future should not be sacrificed to the past. But let us, on our part, beware of prejudicing our case by insisting on minutiae and subtleties of pronunciation which serve no practical purpose in learning to appreciate Latin prose and verse, and which in any case would not be worth the labour involved in acquiring them. Such things are a millstone tied around the neck of Latin.

Information is often asked regarding a text of St. Augustine's Confessions for use in college. The only worthy text at present available is that with English notes by Gibb and Montgomery, published by the Cambridge University Press, although this leaves much to be desired in the way of a college text. It might be added that while the work contains nothing consciously anti-Catholic, there is much in the Confessions that only a Catholic can fully appreciate, and these matters are either overlooked or treated inadequately by the present editors. It is expected that an edition of the Confessions properly treated as a textbook for schools and colleges will soon be forthcoming from the Departments of Greek and Latin at C. U. A.

The problem of conducting sight translation was discussed in these columns recently. Since that time the Service Bureau for Classical Teachers (Teachers College, Columbia University, New York) has published Latin Notes Supplements No. XXV, entitled "Various Methods of Sight Reading Concretely Illustrated." This leaflet by Laura Woodruff, Oak Park, Illinois, will be found very useful.

The Service Bureau announces as soon to appear Latin Notes Supplement No. XXVI, entitled "Technical Terms in High School Science with their Latin and Greek Derivations."

The Our Debt to Greece and Rome Series to which frequent reference has been made in these columns is now being handled by Messrs. Longmans, Green and Company, New York City. It was formerly cared for by Marshall Jones Co. of Boston. Of the recent volumes which have appeared in this series, one of special interest to high school teachers is "Ovid and His Influence," by E. K. Rand. Professor Rand, with his thorough knowledge of ancient and medieval Latin, has produced one of the best books of the series, a book that is at once scholarly and well written.

ROY J. DEFERRARI.

AFFILIATED HIGH SCHOOL AND COLLEGE SECTION

A STAFF CONFERENCE

With the faculty of a school, as with any organized group, teamwork is a prime requisite for success. That the interdependence between teacher and pupil, between the several subjects which make up the curriculum, and between the school as a unit and the other institutions which form the system, may be rendered of greater practical worth it is necessary for the teachers composing the staff to meet from time to time and review together the elements that make for teamwork. Such periodic gatherings are in fact the first step to be taken if a protective balance between centralization and decentralization is to be maintained. In short, the need and value of a staff conference are almost axiomatic.

Important as it is to have conferences at stated times, of much greater import are the topics to be discussed and the method employed in their discussion. Experience has taught that it is the how and the what of a discussion which largely determine the benefits accruing to the participants and the realization of the end desired. In the *CATHOLIC EDUCATIONAL REVIEW* (Volume XX, pages 274 and 391), the problem of how to conduct a discussion has been amply treated. A re-reading of these articles will give the teachers of any affiliated high school the points needed for the carrying on of a staff conference. In this paper a few suggestions concerning the topics and the best plan for their presentation will be treated.

Such general topics as teamwork, correlation, motivation, curriculum-making and character-formation can and should serve as the core subjects of a well-connected conference-series. What the warp is to the cloth each of these salient topics can be to the conferences of any one school year. Into any one of these can be woven the several details or minutiae of school procedure. In fact by having any one of these as the center the danger of not seeing the forest because of the trees will be obviated or at least made less proximate. The following program will exemplify these facts concretely.

The topic, "teamwork," has been selected because of its far-reaching and subtle implications to the teachers in our affiliated

high schools, who, we may say, will be kept in mind throughout the entire plan outlined below. This last-mentioned fact, together with several others incidental thereto, leads us to suggest that the common source for the discussions should be the Syllabus on Affiliation. By having the topics for each monthly conference head up into a general subject and at the same time by having the teachers employ as a basis for their talks the same source-materials will tend to organize their thought-content, to widen their mental vista and make the Syllabus what it was intended to be from the beginning of affiliation, the teacher's daily *Vade Mecum*. To each monthly topic a brief bibliography has been added. For fuller treatment each group of participants from their own experiences and previous readings can extend the suggested list of readings. Out of this last step will grow year by year for each school an index of topical references that will be found of great worth to both the present and future corps of teachers in each of our affiliated high schools.

The topics for each month for the yearly staff conference on the general subject of teamwork may be as follows:

Month: September.

Topic: Purpose of Affiliation.

Source Materials: Syllabus on Affiliation; page 3, first three paragraphs.

References: *CATHOLIC EDUCATIONAL REVIEW*, Vol. III, p. 445; Vol. IV, p. 153; Vol. VI, p. 181; Vol. XIX, p. 269; Vol. XX, p. 84.

Catholic School Interests, No. 3, June, 1924, p. 186.

Month: October.

Topic: High School Curriculum, Content of.

Source Materials: Syllabus, pp. 4, 8, and 9.

References: *CATHOLIC EDUCATIONAL REVIEW*, Vol. XX, p. 112; Vol. XXII, p. 49; Vol. XXIII, p. 559.

The High School, by Stout. D. C. Heath Co., Boston, 1914; Chaps. IX to XVI.

History of Modern Subjects in Secondary Education, by Dr. Rooney. Catholic University Library, 1926, Chap. IV.

Curriculum Adjustment in Secondary Education, by Cox. Lippincott, Philadelphia, 1925; Chaps. V, VIII, XI, XII and XIII.

Month: November.

Topic: "Dual Function of High School."

Source Materials: Syllabus, pp. 4, 5 and 7.

References: **CATHOLIC EDUCATIONAL REVIEW**, Vol. XXIII, p. 370.
Philosophy of Education, by Shields. Catholic Education Press, 1917, Chap. XIX.
Problems of Modern Education, by Sutton. Sherman French, Boston, 1912, Chap. IV, p. 48.

Month: December.

Topic: "The Student Load."

Source Materials: Syllabus, The Recommendation, p. 5. Regulations Nos. 1 and 2, p. 54.

References: **CATHOLIC EDUCATIONAL REVIEW**, Vol. XXIV, p. 371.
Our Secondary Schools, p. 9, by North Central Association.

Month: January.

Topic: "Correlation of Subjects."

Source Materials: Syllabus, p. 4; No. 2, pp. 10, 13, 20, 25, 27, 28, 35, 36, 37, 39, 41, 44, 47, 52. (*Note:* Here the chief function of the teachers is treated.)

References: **CATHOLIC EDUCATIONAL REVIEW**, Vol. XXI, p. 566; Vol. XXIII, p. 180; Vol. XIII, p. 302; Vol. XXI, p. 565; Vol. XXIII, p. 632; Vol. XXIII, p. 49; Vol. XX, p. 112; Vol. XXIV, p. 301; Vol. XXII, p. 373; Vol. XXII, p. 658.

The American High School, by Johnson. Scribner's, 1912, Chaps. II to XVII and XXII.

The Teaching of High School Subjects, by Millis. Century Co., 1925, Chaps. IV to XIV.

Month: February.

Topic: "Examination, Purpose of."

Source Materials: Syllabus, Regulation No. 5, p. 5, and Nos. 6, 7, 9, 10, p. 6. Regulations 3, 5, 17, 18, 19 and 20, pp. 54 and 55.

References: **CATHOLIC EDUCATIONAL REVIEW**, Vol. XXII, p. 304; Vol. XXIII, pp. 304, 370.

Diagnostic Testing and Remedial Teaching, by Paulu. 1924, D. C. Heath Co., Chaps. IV and XIII.

Month: March.

Topic: "High School Graduate and College Candidate."

Source Materials: Syllabus, Regulations Nos. 6, 8 and 10, p. 6, and No. 2, p. 4.

References: **CATHOLIC EDUCATIONAL REVIEW**, Vol. XX, p. 321; Vol. XXI, p. 129; Vol. XXII, p. 370; Vol. I, p. 27; Vol. II, p. 616; Vol. III, p. 244.

Learning and Living, by Emerton. Harvard Press, 1921, Chaps. 1, III and VI.

Catholic Education, by Dr. Burns. Longmans, 1917, Chap. VI.

Month: April.

Topic: "Standard Colleges, Conditions for."

Source Materials: Syllabus, p. 3, Regulations 1, 2 and 3; Regulations 4 and 5, pp. 4 and 54.

References: Same as for March and "The High School," by Stout, Chap. VI.

The Freshman Girl, by Locwood and Jameson.
D. C. Heath, 1925.

Burns, item, Chaps. VIII and IX.

Month: May.

Topic: "Supervision and Character."

Source Materials: Syllabus Regulations, 4, 5, 6, 7, 11 and 14, p. 54.

References: CATHOLIC EDUCATIONAL REVIEW, Vol. XXIV, p. 179; Vol. XXV, p. 178.

Education of Catholic Girls, by Stuart. 1912,
Longmans, Chaps. I, II and III.

Supervised Study, 1922, by Hall-quest. Macmillan.
Routine and Ideals, by Briggs. Houghton and Mifflin, 1905. Chaps. I, V and VI.

School, College and Character. Idem, Chaps. II, III and V.

Play Fair, by Cooper. Catholic Education Press, 1923, Washington. Chaps. VIII to XIII and XXVIII.

Month: June.

Topic: "Review for Improvement."

Source Materials: The Comparative Record Reports; see Regulation No. 5, p. 6, and Regulations 17, 18, 19 and 20, p. 55 of Syllabus.

References: Each Teacher's Views and Estimate of the Year's Work. CATHOLIC EDUCATIONAL REVIEW, Vol. XXIV, p. 289; Vol. XXIII, p. 113.

That these ten topics are both pertinent and practical to those in charge of our high schools will be gainsaid by no one conversant with the problem of secondary education. One can easily see that they are, if viewed as a whole, a discussion of "Teamwork and Its Rôle in the Affiliation Process." In the study of the introductory topic we see how the Bishops of the United States, represented by the Board of Trustees of the Catholic University, endeavored to cooperate with Our Holy Father, Leo XIII, the founder of the University, and devise the means whereby they could affiliate with the Catholic University "their seminaries, colleges and other institutions according to the plan suggested in the constitution and in such a manner as not to destroy their autonomy." In the second topic, that for

October, we have a more detailed expression of the teamwork shown in the study undertaken in September. Here, too, is seen the first appeal which is made to those immediately engaged in the work of the high schools. In the topic for November the teachers of each school review the dual purpose of their endeavors as a united group working for the realization of a common cause. In the topics for December and January an investigation is made, first, of how pupil and teacher, and, second, how teacher and teacher are to work together and by means of classroom procedure achieve the aim studied during the conference held in October. The subject assigned for February conference is but another detail of the two aspects of teamwork discussed in the sessions held during the two previous months. It is in fact a stressing of the basic test of Christian education; the one applied by Christ Himself when asked for a proof of His mission by the Disciples of St. John the Baptist: "Go tell John what you have seen and heard," etc. In other words, "By their fruits you will know them." In the sources for this topic are to be found materials for a discussion of the administrative, moral and educative features of the examinations. In the March and April conferences the central topic of teamwork is presented from another angle, that of the relations existing between the high school and the affiliated college. In the next meeting of the staff, to be held during May, the moral aspect of the problem, "Teamwork," is studied in the concrete problem of supervision and its effects on character formation. As a concluding number, the one assigned for June, the staff examines the year's work for the purpose of determining to what extent the factor, "Teamwork," has been utilized by the school as a whole during the year. From this last conference will naturally arise many positive suggestions which will go far toward improving the work for the next year.

NEWS ITEMS

Mt. St. Joseph's Academy of Rutland, Vt., reports that its new building will be ready for occupancy in September. This will afford ample room for the greatly increased enrollment of students and for the new courses which are to be opened in the fall. Plans for the opening of a new and enlarged music studio and for workrooms for needlework and art are already completed.

Rt. Rev. Bishop Brennan of Richmond paid a formal visit to St. Gertrude's High School of Richmond, Va., on January 15. The senior class had the program in charge and conducted the affair with notable success.

Among the other noted churchmen who have honored St. Gertrude's recently are His Excellency The Most Reverend Peter Fumasoni-Biondi, who addressed the students on March 29 and imparted to them and their parents the Apostolic Blessing; Rt. Rev. Fidelis de Stotzingen, the Lord Abbot Primate of the Benedictine Order of San Anselmo, Rome, Italy, who was accompanied by the Rt. Rev. Abbot Taylor of Belmont, N. C., and the Very Rev. Bernard Haas, President of the Benedictine College of Richmond, Va.

The students of Immaculata Seminary of Washington, D. C., were the guests of Mr. Homer Kitt at the Knabe Piano Factory of Baltimore, Md. During the luncheon which was served on that occasion, Mr. Regen, of the Knabe Co., offered a prize of \$10 for the best essay describing the visit. Twenty-two essays were submitted, and on March 23 Mr. Gebhardt, editor of the *Musical Courier*, was the guest of the seminary and awarded the prize in a manner which was a great surprise to all and an honor to the school. Due to the fact that the papers were of such excellence the committee requested that they be published in book form, and Mr. Regen changed the prize to \$50, which he presented to the pupils as a group to be used for anything they desired. The pupils voted to leave, as a memorial to their Alma Mater, a marble holy water font in the seminary chapel.

A rather suggestive program was devised by the senior class of St. Mary's High School of McSherrystown, Pa., during the past month. They termed it "An English Meet." The poems and selections taken from the classics studied during the year were artistically rendered by the members of the class for the delight and profit of the members of the freshman and sophomore classes who were the invited guests. Musical numbers were also given.

The Visitation Academy of Elfindale, Mo., reports the erection of a new building to replace the one destroyed by fire. It is to be used as a guest house and residence for the chaplain of the academy.

EDUCATIONAL NOTES

SUMMER SESSION AT THE CATHOLIC SISTERS COLLEGE

The regular summer session at the Catholic Sisters College begins on June 25 and ends on August 4. The following is a list of courses to be offered this summer. Additional information can be had by writing to Miss Margaret M. Cotter, Registrar, Sisters College, Catholic University of America, Washington, D. C.

A. M.

8	Philosophy of Education II.....	Dr. Jordan
	School Administration and Management I.....	Mr. Monahan
	History of Education IV.....	Dr. Cassidy
	Mathematics IV (S-I).....	Dr. Ramler
	Latin II.....	Dr. McGourty
	French I.....	Mr. Schneider
	German I.....	Dr. Behrendt
	Italian I.....	Dr. Lucidi
9	Principles of Secondary Education.....	Dr. Rooney
	Logic	Dr. Walsh
	Mathematics X (S-VII).....	Dr. Ramler
	English I.....	Mr. Paulus
	Latin Ia.....	Dr. Deferrari
	Latin X.....	Mr. McGuire
	German II.....	Dr. Behrendt
	Spanish I.....	Fr. Serrano
	Church History II.....	Dr. Browne
	Library Science.....	Mr. Schneider
	Art III.....	Miss Brown
	Music XXV.....	Mr. Henneman
	Biology V.....	Dr. Brilmyer
10	Classroom Management.....	Dr. Rooney
	Introduction to Philosophy I.....	Dr. Rolbiecki
	Cosmology	Dr. Walsh
	Mathematics VIII (S-V).....	Dr. Rice
	Biology VI.....	Dr. Brilmyer
	Biology I.....	Dr. Parker
	Latin V.....	Dr. McGourty
	Greek IV.....	Dr. Deferrari
	Music XXVI.....	Mr. Henneman
	French IV.....	Mr. Schneider
	American Church History II.....	Dr. Browne
	General History I.....	Dr. Purcell
	Art V.....	Miss Brown

11	General Methods I.....	Dr. Johnson
	Methods in Geography.....	Sr. Alma
	Educational Tests and Measurements I..	Dr. Foran
	Mathematics XII (S-IX).....	Dr. Rice
	Biology III.....	Dr. Parker
	Psychology of Education II.....	Dr. Jordan
	English VIII.....	Dr. Lennox
	Greek III.....	Mr. McGuire
	American History II.....	Dr. Purcell
	Spanish IV.....	Fr. Serrano
	Music XXVII.....	Mr. Henneman
	Methods of Teaching History in High School	Mr. Paulus
11	Bible Study I.....	Dr. Schumacher
12	Primary Methods II.....	Dr. Johnson
	Methods of Teaching English in High School	Dr. Purell
	Methods of Primary Reading II.....	Sr. Alma
	History of Philosophy III.....	Dr. Rolbiecki
	English XI.....	Dr. Lennox
	Comparative Philology I.....	Fr. Geary
	Greek XIV.....	Dr. Deferrari
	Music XXXV.....	Mr. Henneman
	Psychology of Elementary School Sub- jects	Dr. Foran
	Bible Study II.....	Dr. Schumacher
	Church Law on Communities of Women.	Dr. Lucidi

P. M.

2	Biology II.....	Mr. Dardinski
	Music I.....	Miss O'Brien
	Art I.....	Sr. M. of Angels
3	Physics III.....	Mr. Burda
	Chemistry I.....	Dr. Ward
	Art II.....	Sr. M. of Angels
	Music II.....	Miss O'Brien
4	Physics IV.....	Mr. Burda
	Chemistry II.....	Dr. Ward
	Biology IV.....	Mr. Dardinski
	Music V.....	Mr. Boyce
	Music IV.....	Miss O'Brien
	Social Psychology.....	Dr. Bender
5	General Psychology II.....	Dr. Bender
	Music VI.....	Mr. Boyce

FRANCISCAN EDUCATIONAL CONFERENCE

The Ninth Annual Meeting of the Franciscan Educational Conference will be held at St. Francis' College, Athol Springs,

N. Y., on Friday, Saturday, and Sunday, July 1, 2, and 3, 1927, under the auspices of the Very Reverend Provincial Superiors.

The Very Rev. Giles Kaczmarek, O.M.C., Acting Rector of St. Francis' College, and his confrères extend a glad welcome to all the delegates and assure them of genuine hospitality. Fr. Giles kindly suggests that all the delegates should meet at Corpus Christi Monastery, Clark and Kent Streets, Buffalo, N. Y., where automobiles will be on hand to bring them to St. Francis' College. It is suggested that all delegates send timely notice of their intention to attend the meeting to Fr. Giles.

The Twenty-fourth Annual Meeting of the Catholic Educational Association will be held in Detroit, Mich., June 27-30, 1927.

Homiletics is the subject chosen for this year's meeting of the Franciscan Educational Conference, and with its vital appeal to the apostolic sons of St. Francis a large gathering of friars is expected. But a special invitation to attend the meeting is extended to the professors of homiletics. It is also suggested that our missionaries and retreat-masters will attend the meeting for the purpose of giving us the fruits of their wide experience. The hope has been expressed that the friars engaged in the practical work of preaching missions and retreats will attend the meeting for the further purpose of forming a permanent organization of their own that will allow them to coordinate their efforts in an effective way.

It has been decided to arrange for one or two friars to give a formal discussion of each paper read at the meeting. Hence the writers of the several papers are kindly asked to select one or two friars, preferably such as they expect to attend the meeting, to write out brief discussions. These formal discussions will encourage all the delegates to give us the fruits of their mature deliberation and varied experience.

PSYCHOLOGICAL ABSTRACTS

The American Psychological Association began the publication of its new journal, *Psychological Abstracts*, with the January, 1927, number. It is edited by Prof. Walter S. Hunter of Clark University, assisted by the following distinguished co-operating editors from foreign countries: F. C. Bartlett, Cam-

bridge University; V. M. Bekhterev, Leningrad; Ed. Claparede, University of Geneva; G. C. Ferrari, University of Bologna; A. Michotte, University of Louvain; H. Pieron, Sorbonne; M. L. Reymert (formerly), University of Oslo, and W. Wirth, University of Leipzig.

The journal is international in character. It consists of non-critical abstracts of articles and books on psychological and cognate subjects, which appear as soon as possible after the original publication. These abstracts are prepared by competent psychologists in America and Europe. They are published in English, and average one hundred and fifty words each.

The scope of *Psychological Abstracts* is indicated by the accompanying classification of its material: General Topics in Psychology, Sensation and Perception, Feeling and Emotion, Attention, Memory and Thought, Nervous System, Motor Phenomena and Action, Plant and Animal Behavior, Evolution and Heredity, Special Mental Conditions, Nervous and Mental Disorders, Social Functions of the Individual, Industrial and Personnel Problems, Childhood and Adolescence, Educational Psychology, Biometry and Statistics, and Mental Tests.

It is the intention of the Association to make *Psychological Abstracts* invaluable, not only to psychologists throughout the world but also to all persons who are working in allied fields, such as physiology, psychiatry, education and biology.

Sample copies of the January and February issues will be sent for examination on request. The annual subscription rate is \$6.00 (overseas \$6.25), checks to be made payable to *Psychological Abstracts*. Subscriptions should be sent to H. S. Langfeld, Business Editor, Princeton University, Princeton, New Jersey.

REVIEWS AND NOTICES

Social Arithmetic, by Frank M. McMurry, Ph.D., Teachers' College, Columbia University, and C. Beverly Benson, C. E., Purdue University. New York: Macmillan Company, 1926. Book One, pp. ix+345, Teachers' Manual pp. 46; price, 88 cents. Book Two, pp. viii+330; price, 96 cents. Book Three, pp. viii+338; price, \$1.08.

When choosing a textbook one seeks first a text that embodies one's course of study. Realizing this, authors try to so construct their textbooks as to include as many as possible of the various courses of study in use. For this reason their task is a complex one, the outstanding procedures of which are three: (1) selection of materials, (2) graduation of these materials, and (3) determination of the methods by which these materials are to be presented.

The authors of *Social Arithmetic* have evidently spared no pains in seeking sources for their materials. They have not been satisfied to construct problems from supposed facts. Their acknowledgments show the sources from which their data have been drawn to be many and varied. It is evident that they do not think that arithmetic should be so localized as to limit it to those fields which lie within the practical contacts of the pupils. As its title implies, the present text has been constructed to emphasize the social aspect of arithmetic. The authors hold that modern arithmetic is concerned not merely with formal processes but also with the situations which made these processes necessary. Therefore they devote entire chapters to large sections of human experience, introducing in each only such problems as actually arise in a given situation. The first seventy-three pages of Book One show the child our needs for numbers. One chapter on Book Two treats of the production of bread, another of the cotton industry, and still another of coal mining. In Book Three there is a chapter on the cost and value of education, one on state and federal governments, one on the uses of capital, etc. The authors have collected this material to provide situations out of which problems arise because they view arithmetic not as a science of numbers but as a science of quantitative thinking. They have succeeded in constructing a text that emphasizes informational rather than computational arithmetic.

The problems to be solved in connection with each phase of human experience are graded so that the formal facts and processes are introduced at intervals corresponding very nearly to those fixed by most of the recent courses of study. It would be interesting to know what data were used as a basis for the selection of the thirty addition facts and the twenty subtraction facts listed for special drill at the end of the first chapter in Book One, since but twenty-one of the thirty addition facts and thirteen of the twenty subtraction facts correspond with the relative difficulty lists constructed by Frank L. Clapp, University of Wisconsin, 1924.

Before giving the pupil any instruction or drill on the various formal processes, *Social Arithmetic* shows him the need for each process. Thus *carrying* in addition and *changing* (borrowing) in subtraction are introduced by means of U. S. money in the chapter on buying groceries. When the need for these processes in finding distances arises, the pupil is shown how to apply these principles to numbers in general. This method of motivating practice is used consistently throughout the series. The authors believe that the formal processes are covered in sufficient detail and that practice in sufficient amount is given in the text to insure proficiency in computational arithmetic, but they evidently feel that this assumption must stand the test of actual classroom use before it will be accepted by educators in general. To forestall a criticism that is likely to be made against their text on account of the scarcity of abstract drill, they have constructed *Arithmetic Practice* to provide diagnostic and corrective material for each grade. The *Teachers' Manual* suggests how and when this material be used to locate and overcome special difficulties. The pre-test (diagnostic row) is designed to show the teacher which pupils need further drill on the various processes. This is worthy of commendation, for investigation shows this method to be more economical than the daily assignment and group instruction procedure. The practice sheets provide the drill necessary to insure complete mastery in each case.

SISTER M. IRENE.

The Theory of Education, by Ira Woods Howerth, Ph.D. New York: The Century Company, 1926. Pp. 413.

Dr. Howerth's theory of education is "derived from the processes of organic, psychic and social evolution." According to his view, the theory of evolution is the only one that has any scientific evidence in its favor. He takes great pains to emphasize this point and devotes a large portion of his work to showing how the process of natural selection has been at work, and still is, in the organic, mental and social worlds. Education, if we are to believe the author, is merely a continuation of organic evolution; and the individual who would attempt to teach without having made "an act of scientific faith" in the dogma of evolution is rash in the extreme if not actually anathema. The end and aim of this process of evolution, or education, is social efficiency. Thus the whole cosmos, matter, life, mind and society, is reduced to a single principle.

The "theory" is very logically and consistently worked out. The doctrine of evolution explains everything; it is the key that unlocks the mystery of the universe. If one accepts Dr. Howerth's postulates, he will have no hesitancy in assenting to his conclusions. But he postulates too much. With the theory of evolution as applied to organic forms we have no complaint. We may even pass over the assertion that "no other theory has any standing in the court of science." But we are not yet ready to admit that it is so inclusive as to account for all the activities of mind and all the phenomena of social life, despite the authority of such great savants as Haeckel, Spencer, Darwin and Huxley, to each of whom the present author appeals in support of his position. Neither do we think it necessary to go back "to the primordial protoplasm, the very beginning of things . . . to find the beginning of the educational process in a given child." Rather are we inclined to believe, with Norsworthy and Whitley, that it is unnecessary to go back further than our first human ancestor to get at an understanding of the psychology of childhood. In a word, the theory of evolution may have some suggestions to offer that are of value to the educator; but we fail to see how the educative process can be said to stand or fall with the doctrine of evolution, as this author seems to imply.

The "theory" is professedly social. The social ideal is the standard of reference for all educational practices. This is none other than the famous "yardstick" of Bagley. The author discusses at some length the rival claims of society and the individual, but he leaves no doubt as to the priority of the former. "A proper formulation of the social aim must give emphatic precedence to the interests of the social group," he says; and again, "the individual aim must ever be subordinated to the social." Thus the theory is open to the objections that have been brought against the social aim since first it was clearly formulated. The individual is submerged. The only criterion by which he is to be judged is his usefulness to society. The common good is the be-all and end-all of education.

That social efficiency is a desirable aim in education, no one will deny. Especially will social service need to be stressed in any system of education that is based upon the Gospel of Christ. Whether the present "theory" can lay claim to such a basis is doubtful as there is little, if any, indication of a Christian concept of life in the entire work. However, for the Christian believer social efficiency is not the whole of education any more than it is the whole of the "Law." One of the basic principles of the teaching of Christ is the worth of the individual, the sanctity of human personality. The individual has rights that the group is bound to respect. He is in no sense the slave of society. Society exists for the individual and not the individual for society. Even if society has "evolved," its evolution has been in the interests of the individual. He enters society that he may better attain certain ends and better defend certain rights that pertain to him independently of the existence of society. To gain the benefits of social organization he must, of course, surrender some of his rights; but he need not, in fact he cannot, surrender all. While it may be argued that the individual attains his best personal development when he best serves the interests of society, it is not correct to say that their interests are always identical and that the individual aim must ever be subordinated to the social. This is necessary only when there is a conflict of interests and then only when it can be clearly shown that the social good outweighs the individual.

Moreover, while it is undoubtedly true that "no man liveth or

dieth to himself alone," it is also true that the individual soul is responsible to God and that his duties towards his fellow-man must not cause him to lose sight of his obligations to his Creator. He must live and work with others; he may even "save his life by losing it in self-forgetful deeds for others"; but no plea of social service will relieve him of the responsibility that devolves upon him of working out his own salvation. The love of neighbor, which is the Scriptural basis of social service, is the second commandment of the "Law." The love of God is the first. Social efficiency, therefore, is not the only standard by which to judge the conduct of man and hence it cannot be the all-inclusive aim of education.

As a rather definite statement of a philosophy that is common today Dr. Howerth's work will prove interesting to students of education. As an interpretation of the facts of biology, psychology, sociology and ethics upon which a science of education is to be built, it leaves much to be desired.

EDWARD B. JORDAN.

Creative School Control, by Philip W. L. Cox, Ph.D. Philadelphia: J. B. Lippincott Co. Pp. 320.

It is difficult to decide whether the author intended the present volume as a treatment of extra-curricular activities or as the application of a philosophy of education. If the former, the work, though incomplete, has much to commend it; if the latter is the case, it is decidedly lacking in a sense of relative values.

Zeal for reorganization has actually led to disorganization in our schools, a result which may be attributed to the failure to establish definite particular objectives. To be complete and successful, the elements in the socialization process which is the chief concern with many today, must be determined in the light of relative values. With such a criterion, it is hard to understand how the author can find space for only one chapter out of eight which he devotes to the application of his principles, for the actual work of the classroom, which, he admits, occupies the major portion of the school day.

This fault does not, however, destroy the value of the book. The various chapters contain numerous practical suggestions

which would contribute greatly to the realization of the ends of education. A bibliography accompanies each section.

It is not a text for beginners, yet the more advanced student can derive considerable benefit from a careful perusal of its pages, despite the improper emphasis and a style which is not always attractive.

JOHN R. ROONEY.

History of Christian Education, Vol. II, by Pierre J. Marque, Ph.D. New York: Fordham University Press.

This is the second volume of a series on the history of education, and, deals with Christian education from the fourteenth to the eighteenth century. This period of four hundred years, which the author regards as a period of transition rather than a part of modern times, witnessed the rise and development of great educational movements, all of which are treated in a general way as a background of study for an appreciation of their influence upon the schools.

The humanistic movement of the fourteenth and fifteenth centuries with its revival of ancient classical literature and its relationship to Medieval intellectual life, the beginnings of modern scientific inquiry contemporaneous with the Revival of Learning, the opposition to humanistic education which found expression in Realism and concerned itself ultimately with investigation in the natural sciences, the Protestant Revolt of the sixteenth century with its destructive effect on educational institutions then everywhere flourishing, the subsequent reform movement or Catholic Revival inaugurated by Pope Paul III, the educational vigor of the numerous teaching religious organizations of men and women of the seventeenth century—these are the topics which furnish the matter of the chapters. Despite the number of facts which a comprehensive study of this kind embraces, the author has succeeded in making the presentation of his subject pleasing reading. In this regard the treatment of the historical development of the scientific movement is particularly significant.

Conscious that the educative process is not limited to the influence of the school, the author sets forth in the work an account of the heroic labors of the early missionaries in America.

A record of the self-sacrifice of these noble men, who consecrated themselves to the cause of human welfare, is evidence of the large extent to which Catholic missionaries contributed in carrying Christian ideals to their fellow-men and a confirmation of the true meaning of education.

As in the preceding volume, a list of sources and references, together with questions for discussion, may be found at the end of each chapter and should prove to be of valuable assistance in the use of the book as a reference work or as a textbook.

FRANK P. CASSIDY.

Autobiography of Abraham Lincoln, compiled and annotated by Nathaniel Wright Stephenson. Indianapolis: The Bobbs-Merrill Company, 1926. Pp. 501.

Lincoln left no autobiography. Had he lived out his natural life in its fullness, he might have bequeathed one to a world which has learned to love him. And what an inspiration such an autobiography would have been to the youth of the land, especially those born and reared in straightened circumstances! Professor Stephenson has cleverly compiled such an autobiography as the great Lincoln might have dictated. Gleaning from Lincoln's letters, official and intimate, his public papers, his speeches, and his anecdotes, Dr. Stephenson has woven together in the form of diary-like excerpts a story of his life from childhood to the fatal April fifteenth of 1865. Here is the true Lincoln, stripped of the myths and legends and speculation which two generations of biographers have added in an effort to deify the man or subtract from his just glory. The real Abraham Lincoln stands forth.

As February twelfth approaches, citizens of the undivided nation Lincoln left behind might well read this pleasant volume of dated extracts from the growing Lincolniana. They would profit more, and their tribute would be deeper, than by listening to an eulogy of doubtful accuracy delivered by some preacher or much be-doctored publicist or local politician. And in high school or college classes of American history, the teacher might well cast aside for a few days the dry textbook with its forbidding summary of the slavery question and its detailed description of battles in the war between the states and read to the students

an account of the times in the languages of the outstanding American. If the teacher feels that past reading has left too slight a background, there are recent "Lives of Abraham Lincoln" which will give information and enjoyment by William E. Barton (Bobbs-Merrill, 1925), Carl Sandburg (Harcourt, Brace, 1926), and Jesse W. Weik (Houghton, Mifflin, 1922).

The real Lincoln is the human Lincoln; not a saint but a leader of homely virtue. Only in brief textbooks and in the minds of unread protectors of our American histories and guardians of our teachers are the Adamses, Washingtons, Hamiltons, Jeffersons, Franklins, and even the Wilsons masters without a blemish and above criticism. And it is the real Lincoln, that Abraham has written into the excerpts which Dr. Stephenson has so judiciously selected.

RICHARD J. PURCELL.

Books Received

Educational

Blackstone, E. G.: *Research Studies in Commercial Education*, University of Iowa Monographs in Education, First Series, No. 7, July, 1926. Iowa City: College of Education, University of Iowa.

Carnegie Endowment for International Peace, Division of Intercourse and Education; *Annual Report of the Director for the Year 1926*.

Ferriss, Emery N., Ph.D.: *Secondary Education in Country and Village*. New York: D. Appleton and Company, 1927. Pp. xix+401.

Horn, Ernest, Ph.D.: *A Basic Writing Vocabulary*. University of Iowa Monographs in Education, First Series, No. 4, April, 1926. Iowa City: College of Education, University of Iowa.

MacLear, Martha: *The History of the Education of Girls in New York and in New England, 1800-1870*. Howard University Studies in History, No. 7, December, 1926. Washington, D. C.: Howard University Press.

Ohio State Teachers Association, Report of Teacher Training Committee, Educational Council; *Teacher Training as a State Function*. Columbus, Ohio, January, 1927.

Reed, Homer B.: *Psychology of Elementary School Subjects*. Boston: Ginn and Company, 1927. Pp. x+481. Price, \$2.00.

Ruch, G. M.; Stoddard, George D.: *Test and Measurements in High School Instruction*. Yonkers-on-Hudson, N. Y.: World Book Company, 1927. Pp. xix+381. Price, \$2.20.

Textbooks

Baker, Elizabeth, Editor: *Great Speeches*. Boston: Allyn and Bacon, 1927. Pp. xiii+253. Price, 80 cents.

Barnard, J. Lynn, Ph.D.: Roobarback, Agnew O., A.M.: *Epochs of World Progress*. New York: Henry Holt and Company, 1927. Pp. x+764+xlvii.

Beck, James M.: *The Constitution of the United States*. New York: George H. Doran Company, 1927. Pp. 207. Price, \$1.25.

Blaisdell, Etta Austin: *Toy Town*. Boston: Little, Brown and Company, 1927. Pp. 130. Price, 65 cents.

Campbell, Macy: *Rural Life at the Crossroads*. Boston: Ginn and Company, 1927. Pp. x+482.

Condon, Randall J.: *The Atlantic Readers, Book V, Grade VIII, Outward Bound*. Boston: Little, Brown and Company, 1927. Pp. xxvi+342. Price, 85 cents.

Cooper, James Fenimore: *The Last of the Mohicans*. Edited by Ernest C. Noyes. Boston: Allyn and Bacon, 1927. Pp. ix+417. Price, \$1.00.

De Terreros, M. Romdero: *Nociones de Literatura Castellana*. Boston: D. C. Heath and Company, 1927. Pp. vi+107. Price, \$1.00.

French, Roy L.: *Recent Poetry*. Boston: D. C. Heath and Company, 1926. Pp. xx+428.

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Hall, Howard Judson: *Types of Poetry*. Boston: Ginn and Company, 1927. Pp. xix+694.

Herzberg, Max J., Editor: *Stories of Adventure*. Boston: Allyn and Bacon, 1927. Pp. xiv+415. Price, \$1.00.

Hill, Howard Copeland; Sellers, Damon Haydock: *My Com-*

munity, A Pupil's Manual for the Study of Community Life. Boston: Ginn and Company, 1927. Pp. 146.

Huber, Miriam Blanton; Brunner, Herbert B.; Curry, Charles Madison: *The Poetry Book* (in nine volumes corresponding to the grades in the elementary and union high school). Chicago: Rand, McNally and Company, 1927.

Huber, Miriam Blanton; Brunner, Herbert B.; Curry, Charles Madison: *Children's Interests in Poetry*. Chicago: Rand, McNally and Company, 1927. Pp. 233.

Lorentz, H. A.; Bateman, H.: *Problems of Modern Physics*. Boston: Ginn and Company, 1927. Pp. vi+312.

Mansion, J. E.: *Exercises in French Syntax*. Boston: D. C. Heath and Company. Pp. 152.

Millikan, Robert Andrews, Ph.D., Sc.D.; Gale, Henry Gordon, Ph.D.: *Elements of Physics*. Boston: Ginn and Company, 1927. Pp. xiii+509.

Peck, Lora B.: *Stories East and West*. Boston: Little, Brown and Company, 1927. Pp. xxii+218. Price, 80 cents.

Rice, Lucia Webster: *The Box in the Sand*. Boston: Ginn and Company. Pp. v+109. Price, 72 cents.

Sabin, Frances E.: *Classical Myths That Live Today*. New York: Silver, Burdett and Company, 1927. Pp. xxv+348+xlvi. Price, \$1.92.

Scott, Sir Walter: *Quentin Durward*, edited by Mabel A. Bessey. Boston: Allyn and Bacon, 1927. Pp. viii+584. Price, \$1.00.

Smith, Nila Ranton; Courtis, Stuart A.: *Picture-Story Reading Lessons, Series II* (consisting of My Story Book, Cloth, 154 pages, price, 60 cents; Dictionary, 96 pages, price, 48 cents; Teacher's Manual, 221 pages, price, \$1.00; Word Cards per set, price, \$1.68). Yonkers-on-Hudson, N. Y.: World Book Company, 1927.

Templin, Olin; McCracken, Anna: *A Guide to Thinking*; A Beginner's Book in Logic. Garden City, N. Y.: Doubleday, Page, 1927. Pp. xiv+252.

Ybarr, Alejandro; Elias, Alfredo: *Metodo Practico*; A Course in Spanish Conversation. Boston: D. C. Heath and Company, 1926. Pp. x+326.

General

Father Aloysius, O.S.F.C.: *The Voice of the Church*. New York: Benziger Brothers, 1925. Pp. xlivi+810. Price, \$1.90.

St. Catherine of Bologna: *The Spiritual Armour*; Blessed Angela of Foligno: *The Way of the Cross*. New York: Benziger Brothers, 1926. Pp. xiii+39. Price, 50 cents.

Clarke, Isabel C.: *A Case of Conscience*. New York: Benziger Brothers, 1927. Pp. 370. Price, \$2.50.

De La Taille, Pere, S.J.: *Contemplative Prayer*. New York: Benziger Brothers, 1927. Pp. vii+29. Price, 45 cents.

Germain, V.: *The Child's Illustrated Missal*. Quebec, Canada: Rev. V. Germain, 105 St. Ann St. Pp. 89. Price, 25 cents.

Harper, W. A.: *Youth and Truth*. New York: The Century Company, 1927. Pp. xv+225.

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Agriculture, United States Department of; Miscellaneous Circular No. 79. December, 1926: *A Forest Fire Prevention Handbook for School Children*.

Corbett, Father John, S.J.: *What Is the Bible?* New York: Paulist Press. Price, 5 cents.

Gillis, Rev. James M., C.S.P.: *Be Fair!* New York: Paulist Press.

McSorley, Rev. Joseph, C.S.P.: *Is Christianity a Failure?* New York: The Paulist Press. Price, 5 cents.

Mother Mary Loyola: *Holy Mass*. New York: The Paulist Press. Price, 5 cents.

Mother St. Paul: *His Greetings; Simple Meditations for Eastertide.* New York: The Paulist Press. Price, 5 cents.

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